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ALARME

T O

Unconverted Sinners In a Serious TREATISE, SHEWING

- I. What Conversion is not, and correcting some Mistakes about it.
- II. What Conversion is, and wherein it consisteth.
- III. The Necessity of Conversion.
- IV. The Marks of the Unconverted.
- V. The Miseries of the Unconverted.
- VI. Directions for Conversion.
- VII. Motives to Conversion.

Wherunto are annexed divers Practical Cases of Conscience judiciously resolved.

By *Joseph Alleine*, late Preacher of the Gospel at Taunton in Somersetshire.

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ALARME

Unconquered & Sincere
In a Season's Traversal
SHENNING

White-Country is not a
thing that is to be
seen in a day, and
the country is
not to be seen in a day
the country is
not to be seen in a day
the country is
not to be seen in a day

White-Country is not a
thing that is to be
seen in a day, and
the country is
not to be seen in a day
the country is
not to be seen in a day
the country is
not to be seen in a day

TO all the Ignorant, Carnal, and
Ungodly, who are Lovers of Plea-
sures more than God, and seek this
World more than the Life Everlast-
ing, and live after the Flesh, and not
after the Spirit. These Calls and
Counsels are directed, in hope of their
Conversion to God, and of their Sal-
vation.

He that hath an Ear to hear let him hear.

Miserable Souls,

THere is that Life and Light and
Love in every true Believer, but e-
specially in every Faithful Minister
of Christ, which engageth them to
long and labour for your Salvation. Life is commu-
nicative and active. It maketh us sensible that
Faith is not a Fancie, nor true Religion a
Stage-play, nor our hopes of our Eternal Happi-
ness a Dream. And as we desire nothing more for
our selves, than to have more of the Holy Life
which we have, alas in so small a measure; so
what is it that we should more desire for others?
With the eye of an infallible (though too weak)
faith

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faith, we see the Heaven which you neglect, and the blessed Souls in Glory with Christ, whose companions you might be for ever: we see the multitudes of Souls in Hell, who came thither by the same way that you are going in: who are shut out of the glorious presence of God, and are now among those Devils that deceived them, remembering that they had their good things here, Luk. 16. 25. And how they spent the Day of their Visitation, and how light they once set by God, by Christ, by Heaven, by Mercy, whilst Mercy was an earnest solicitour for their Hearts: And with our bodily eyes we see at the same time, abundance of poor sinners living about us, as if there were no God, no Christ, no Heaven, no Hell, no Judgment, no nor Death to be expected; as if a man were but a master beaſt, to rule the reſt, and feed upon them, and periſh with them. And if it were your own caſe, to ſee what Souls do in Heaven and Hell, and at once to ſee how unbelievingly, careleſſly and ſenſeleſſly moſt men live on earth, as if there were no ſuch difference in another World, would it not ſeem a pittiful ſight to you? If you had once ſeen the five Brethren of Dives on Earth, eating, drinking, laughing and merry, cloathed and faring daily with the beſt, and at the ſame time ſeen their Brothers Soul in Hell, begging in vain for a little eaſe, and wiſhing in vain that one from the dead might go warn his Brethren, that they come not to that place of Torment, would it not ſeem to you a pittiful ſight? would not piety have made you think, [Is there no way to open theſe Gentlemens eyes? No way to acquaint them what is become of their Brother, and where Lazarus is, and whither they themſelves

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are going? No one driveth or forceth them to Hell, and will they go thither of themselves? and is there no way to stop them or keep them back? Did you but see your selves what we see by faith (believing God) and at once beheld the Saints in Heaven, the lost despairing Souls in Hell, and the senseless sensual sinners on earth, that yet will lay none of this to heart, sure it would make you wonder at the stupidity of mankind. Would you not say, O what a deceiver is the Devil that can thus lead on souls to their own damnation? Oh what a cheater is this transitory World, that can make men so forget the World where they must live for ever! O what an enemy is this flesh, that thus draweth down mens Souls from God! O what a besetting thing is sin that turneth a reasonable soul into worse than a beast! what a bedlam is this wicked world, when thousands are so busily labouring to undo themselves and others, and gratifying the Devil, against the God and Saviour, who would give them everlasting blessed life.

And as we have such a sight as this by Faith to make us pity you, so have we so much taste of the goodness of God, the sweetness of his ways, and the happiness of believers, as must needs make us wish that you had but once tried the same delights, which would turn the pleasures of sin into detestation. God knoweth that we desire nothing more for our selves, than the Perfection and Eternity of this Holiness and Happiness which we believe and taste. And should we not desire the same for you? And being thus moved with necessary pity, we ask of God, what he would have us to do for your Salvation. And he hath told us in Scripture that he preaching of his Gospel, to acquaint you plainly with

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with the truth, and earnestly and frequently treat you to turn from the Flesh and World to God by Jesus Christ, is the means with which his grace is ready to concur for your Salvation, when obstinate resistance causeth the Holy Spirit to forsake the Sinner and leave him to himself, to follow his own Counsels, Lusts and Wills.

In this hope we undertook the Sacred Ministry and gave up our selves to this great and most important work: in the great sense of our unworthiness, but yet in the sense of your Souls Necessity. We were not such Fools as our first setting out, not to know it must be a life of labour, self-denial and patience, and the Devil would do his worst to hinder us, and that all sorts of his instruments would be ready to serve him against our Labour and against your Souls. Christ our Captain saved us by Patient Conquest, and so must we save our selves and you: And so must you save your selves under Christ, if ever you be saved. It was no strange thing to Paul that bonds and affliction did every where abide him, nor did he account his life dear that he might finish his course with joy, and the Ministry committed to him by the Lord Acts 20. 23, 24. It was no strange thing to him to be forbidden to preach to the Gentiles that they might be saved, by such as were filling up the measure of their sins, and were under Gods uttermost wrath on Earth, 1 Thel. 2. 15, 16. Devils and Pharisees, and most where they came, both high and low, were against the Apostle preaching of the Gospel, and yet they would not sacrilegiously and cruelly break their Covenant with Christ, and perfidiously desert the Souls of Men even as their Lord for the Love of Souls, did to

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etee Satan, that would have tempted him to save
his life and flesh, instead of making it a sacrifice
for our sins, Mark 10. 23. What think you should move us to undertake
walking so contrary to our fleshly ease and interests?
Do we not know the way of Ease and Honour,
Wealth and Pleasures, as well as others? and
are we not flesh as well as others? Could we not
be content that the Cup of reproach and scorn and
imprisonment and poverty and labours, might pass from
us, if it were not for the will of God and your
salvation? Why should we love to be the lowest, and
be trodden down by malignant Rulers, and counted as
the filth of the World, and the off-scouring of all
things, and represented to Rulers, whom we honour,
as foolish, as disobedient, turbulent, unruly, as
Church-usurpers, whom we refuse to make
God of? Why give you us, even this preaching of
the Gospel, at the will of Satan, that is for the
everlasting suffering of your souls, and under the
presence of making us suffer? I trust all this that
you may be converted and saved. If we be here
besides our duty, it is for you. Could the words
of the ignorant and proud, have persuaded us, that
when your wants and dangers are so considera-
ble, or your other supplies and helps sufficient,
that our labours had been unnecessary to you. God
knoweth we should have readily shored the flencing
fence of Pastors, and have betaken us to some other
labour where our service had been more necessary.
Let shame be the hypocrites reward, who take not
the saving of souls, and the pleasing of God, for a
sufficient reward, without Ecclesiastical Dignities,
preferments, or worldly wealth.

I have told you our motives. I have told you

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our business and the terms of our undertaking. It is God and you sinners that next must tell what our entertainment and success shall be. Should it be still neglect, and unthankful contempt, and turning away your ear and heart, and saying, we have somewhat else to mind? Will you still be cheated by this deceiving World? And spend all your days in pampering your gues, and providing for your flesh that must live rotting very short in a Grave? Were you made for no better work than this? May not we bring you to some sober thought of your condition, nor one hour seriously to think whether you are going? What! not to one awakened look into the World where you must be for ever? Nor one heart-raising thought of the everlasting Glory? Nor one heart-piercing thought of all your Saviours love, nor one tear for all your sinful lives? O God forbid! Let not our labour be so despised. Let not your God, your Saviour, and your souls be set so light by. O let there be no profane person among you like Esau, who for one morsel sold his birth-right.
 Poor sinners! We talk not to you as on a stage, in customary words, and because that talking thus is our trade. We are in as good earnest with you as if we saw you all murdering your selves, and we are perswading you to save your lives. Can any man be in jest with you who believeth God? who by Rats-professeth whether you are going, and what you lose, and where the game of sin will end? It is little better to jest with you now in Pulpit or in private, than to stand jesting over your departing souls, when at death you are breasting out your last.

Alas, with shame and grief we da confess,

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that we never speak to you of these things as their truth and weight deserve, nor with the skill and wisdom, the affection and fervency which becometh men engaged in the saving of poor souls. But yet you may perceive that we are in good sadness with you. (For God is so.) What else do we study for, labour for, suffer for, live for? Why else do we so much trouble our selves, and trouble you with all this ado, and anger them that would have had us silent? For my own part, I will make my free Confession to you to my shame: that I never grow cold and dull and pitiless to the Souls of others, till I first grow too cold and careless of my own (unless when weakness or speculative studies cool me, which I must confess they often do.) We never cease pitying you, till we are growing too like you, and so have need of pity our selves.

When, through the mercy of my Lord, the prospect of that World of souls which I am going to, hath any powerful operation on my self. O then I could spend and be spent for others. No words are too earnest, no labour too great, no cost too dear, the frowns and wrath of malignant opposers; of the preaching of Christ's Gospel are nothing to me. But when the World of Spirits do disappear, or my Soul is clouded, and receiveth not the vital illuminating influences of Heaven, I grow cold first to myself, and then to others.

Come then poor sinners, and help us who are willing at any rate to be your helpers. As we first crave Gods help, so we next crave yours. Help us, for we cannot save you against your wills; nor save you without your consent and help. God himself will not save you without you; and how should we? know that the Devil is against us, and will do

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his worst to hinder us; and so will all his Ministers by what names or titles soever dignified or distinguished. But all this is nothing, if you will but take our parts your selves: I mean if you will take Christs part, and your own, and will not be against your selves. Men and Devils cannot either help or hinder us in saving you as you may do your selves. If God and you be for us, who shall be against us?

And if you will help us, give over striving against God, and Conscience, give over fighting against Christ and his Spirit: take part no more with the World and the flesh which in your Baptism you renounced: set your hearts to the message which we bring you. Allow it your manlike sober thoughts; search the Scriptures, and see whether the things which we speak be so or no. We offer you nothing but what we have resolutely chosen our selves: and that after the most serious deliberation that we can make. We have many a time looked round about us, to know what is the happiness of man: And had we found better for our selves, we had offered better to you. If the World would have served our turns, it should have served yours also; and we would not have troubled you with the talk of another world; but it will not; I am sure it will not serve your turns, to make you happy, nor shall you long make that sorry self-deceiving shift with it as now you do.

But if you will not think of these things; if you will not use the reason of men, alas what can we do to save your souls? O pity them Lord, that they may pity themselves. Have mercy on them, that they may have some more mercy on themselves. Help them that they may help themselves and

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na. If you still refuse, will not your loss be more than ours: If we lose our Labour (which to our selves we shall not;) if we lose our hopes of your Salvation: what is this to your everlasting loss of Salvation it self? And what is our suffering for your sakes, in comparison of your endless sufferings.

But, O, this is it that breaketh our hearts, that we leave you under more guilt than we found you; and when we have laid out life and labour to save you, the impenitent souls must have their pains increased, for the refusing of these Calls. And that it will be part of your Hell, to think for ever how madly you refused our Counsel, and what pains and cost and patience were used to have saved you, and all in vain. It will be so: it must needs be so: Christ saith it shall be easier for Sodom and Gomorrah in the day of Judgment than for the rejectors of his Gospel-calls. The Nature of the thing, and the nature of Justice certainly tell you, that it must be so.

Turn not our complaints to God against you: Turn us not from beseeching you to be reconciled to God, to tell him you will not be reconciled. Force us not to say, that we earnestly invited you to the Heavenly Feast, and you would not come. Force us not to bear this Witness against you, Lord, we could have born all our labour and sufferings for them, much easier, if they would but have yielded to thy grace. But it was they themselves that broke our hearts, that lost our labour, that made us preach and intreat in vain: It was easier to preach without maintenance, than without success. It was they that were worse to us than all the Persecutors in the World.

How

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How oft would we have gathered them, but if they would not, but are ungathered still? How many Holy, Faithful Ministers have I known these eleven years last past, who have lived in pining poverty and want, and hardly by Charity got Bread and Clothing; and yet if they could but have truly said [Lord the Sermons, which I preach privately and in danger, have won many Souls to thee] it would have made all this burden easie. But I tell thee senseless and impenitent Sinner, thou that deniedst God thy Heart, and thou that deniedst thee thy Conversion, which was the end of all their labours hast dealt much more cruelly with them, than they that denied the Levites Bread.

Poor Sinners! I know that I am speaking all this to those that are dead in sin: but it is a death consisting with a natural life, which hath a capacity of spiritual life: Or else I would no more speak to you than to a stone. And I know that you are blind in sin: but it is a blindness consisting with a reasonable faculty; which is capable of spiritual illumination: Or else I would no more persuade you than I would do a beast. And I know that you are in the fetters of your own lusts: your wills, your love, your hearts are turned away from God, and strongly bewitched with the dreams and dalliances with the flesh and world: But your wills are not forced to this Captivity: Surely those wills may be changed by Gods Grace, when you clearly see sufficient reason for to change them: Else I would as soon preach (were I capable) to Devils and damned souls. Your case is not yet desperate, O make it not desperate: There is just the same hope of your Salvation as there is of your Conversion and perseverance, and no more,

Without

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Without is there is no hope: and wish it you are
but life, and have no cause to doubt and fear. Hea-
How can you be yet yours if you will. Nothing but
thine own Wills, refusing Christ and a holy life, can
keep you out. And shall that do it? Shall Hell
Break your own choice? And will you, I say will you
not be saved.

O think better what you do! Gods terms are
reasonable: His Word and Ways are good and
equal: Christ's Token is easie and his Burden light,
and his Commandments are not grievous to any, but
as far as blindness and a bad and backward heart
make them so. You have no true reason to be
unwilling: God and Conscience shall one day tell
you and all the World that you had no reason for it.
You may as wisely pretend reason to cut your throats,
to torment your selves, as plead reason against a
true Conversion unto God. Were I perswading you
not to kill your selves, I would make no question,
but you would be perswaded. And yet must I be
hopeless when I perswade you from everlasting mis-
ery, and not to prefer the world and flesh before your
Saviour and your God, and before a sure everlast-
ing joy? God forbid!

Reader, I take it for a great mercy of God, that
before my head lyeth down in the dust, and I go to
give up my account unto my Judge, I have this op-
portunity once more, earnestly to bespeak thee for
thy own Salvation. I beg it of thee, as one that must
shortly be called away, and speak to thee no more,
till we come unto our endless state, that thou
wouldst but sometimes retire into thyself, and use
the reason of a man, and look before thee whi-
ther thou art going; and look behind thee how thou
hast lived, and what thou hast been doing in the
world

World till now; and look within thee, what a case thy soul is in, and whether it be ready to enter upon Eternity, and look above thee what a Heaven of Glory thou dost neglect, and what a God thou hast to be thine everlasting Friend or Enemy, as thou chooseth and as thou liveth, and that thou art always in his sight: Yea and look below thee, and think where they are, that died unconverted. And when thou hast soberly thought of all these things, then do as God and true Reason shall direct thee. And is this an unreasonable request? I appeal to God, and to all Wise Men, and to thy own Conscience when it shall be awakened. If I speak against thee, or if all this be not for thy good, or if it be not true and sure, then regard not what I say: If I speak not that message which God hath commanded his Ministers to speak, then let it be refused as contemptuously as thou wilt. But if I do but in Christs name and stead, beseech thee to be reconciled to God, 2 Cor. 5. 19, 20. refuse it at thy peril: And if Gods beseeching thee shall not prevail against thy sloath, thy lust, thy appetite, against the desires of thy flesh, against the dust and shadows of the World, remember it when with fruitless cries and horror, thou art beseeching him too late.

I know, poor Sinner, that Flesh is brutish, and lust and appetite have no reason: But I know that thou hast reason thy self which was given thee to over-rule them; and that he that will not be a Man cannot be a Saint, nor a Happy man. I know that thou livest in a tempting and a wicked world, where things or persons will be daily hindering this. But I know that this is no more to a man, than by Faith seeth Heaven and Hell before him, than a Grain of Sand is to a Kingdom, or a blast

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blast of Wind, to one that is fighting or flying for his life, Luke 12. 4. O man! that thou didst but know the difference between that which the Devil and sin will give thee, if thou wilt sell thy soul and Heaven, and that which God hath promised and sworn to give thee, if thou wilt heartily give up thy self to him.

I know that thou maist possibly fall into Company (at least among some sots and drunkards) that will tell thee, all this is but troublesome preciseness, and making more ado than needs: But I know withal what that Man deserveth, who will believe a Fool before his Maker: (for he can be no better than a Miserable Fool, that will contradict and revile the Word of God, even the Word of Grace that would save Mens Souls.)

And, alas, it is possible thou maist hear some of the Tribe of Levi, (or rather of Cain,) deriding this Serious Godliness as meer Hypocrisie, and Fanaticism, and Self-conceitedness: As if you must be no better than the Devils slaves, lest you be Proud in thinking that you are better than they; That is, you must go with them to Hell, lest in Heaven you be Proud Hypocrites for thinking your selves happier than they.

It may be they will tell you, that this talk of Conversion is fitter for Pagans and Infidels to hear, than Christians and Protestants. Because such mens big Looks or Coats may make the poysen the easlier taken down, I will intreat thee but as before God to answer these following questions, or to get them answered, and then judge whether is he they or we that would deceive thee? and whether is men use to talk against Learning that have none themselves, so such men prate not against
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Conversion and the Spirit of God, because they have no such thing themselves?

Quest. 1. I pray ask these men, whether it be a Puritan or Fanatick Opinion that men must dye? and what all the Pomp, and Wealth, and Pleasure of the World will signifie to a departing Soul? Ask them whether they will live on Earth for ever, and their merry hours, and Lordly looks will have no end? And whether it be but the conceits of Hypocrites and Schismaticks, that their Carcasses must be rotting in a dark-some Grave?

Quest. 2. Ask them whether man have not an Immortal Soul, and a longer life to live when this is ended? Luke 12. 41.

Quest. 3. Ask them whether reason require not every man, to think more seriously of the place or state where he must be for ever, than of that where he must be for a little while, and from whence he is passing day and night. And whether it be not wiser to lay up our treasure where we must stay, than where we must not stay, but daily look to be called away and never more to be seen on earth? Mat. 6. 19, 20. 2 Cor. 4. 16, 17, 18. and 5. 1, 2, 3, 6, 7, 8.

Quest. 4. Ask them whether God should not be loved with all our heart, and soul, and might? Mat. 22. 27. And whether it be not the mark of an ungodly miscreant, to be a lover of pleasure more than God, 2 Tim. 3. 4. and a lover of this World above him? 1 Joh. 2. 15, 16. And whether we must not seek first Gods Kingdom and his Righteousness, Mat. 6. 33. and labour most for the meat that never perisheth, Job. 6. 27. and strive to enter in at the strait gate, Luke 13. 24. and give all diligence to make our calling

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ling and election sure? 2 Pet. 1. 10.

Quest. 5. Ask them whether without Ho-
liness any shall see God? Heb. 12. 14 Mat. 5. 8.
Tit. 2. 14. And whether the carnal mind is
not enmity to God, and to be carnally minded is
not death, and to be spiritually minded, life and
peace? And whether if you live after the flesh you
shall not die, and be condemned? and they shall
live and be saved that walk after the spirit? and
whether any man be Christ that hath not his spi-
rit. Rom. 8. 1, 5, 6, 7, 8, 9, 13.

Quest. 6. Ask them whether any man have
a Treasure in Heaven, whose heart is not there?
Mat. 6. 21. And whether this be not the
difference between the wicked and the Godly, that
the first do make their bellies their Gods, and
mind earthly things, and are Enemies to the
Cross of Christ (though perhaps not his name,)
and the latter have their conversation in Heaven,
and being risen with Christ do seek and set their
affections on things above, and not on the things
that are on earth, to which they are as dead,
and their life is hid (or out of sight,) with Christ
in God, till Christ appear, and then they shall
appear, (even openly to all the world) with him
in Glory. Phil. 3. 18, 19, 20. Col. 4. 1, 2, 3, 4, 5.

Quest. 7. Ask them whether it be credible
or suitable to Gods word or workings, that he that
will not give them the fruits of the earth without
their labour, nor feed and cloath them without
themselves, will yet bring them to Heaven without
any care, desire, or labour of their own? When he
hath bid him Care not for the eye, and called
for their greatest diligence for the ear, Mat. 6.

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25. 33. Joh. 6. 27. Yea, ask them whether these be not the two first articles of all Faith and Religion, 1. That God is; 2. That he is the rewarder of them that diligently seek him, Heb. 11. 6.

Quest. 8. Ask them, yea ask your eyes, your ears, your daily experience in the World, whether all or most that call themselves Christians, do in good sadness thus live to God in the Spirit, and mortifie the flesh with its affections and lusts, and seek first Gods Kingdom and Righteousness, and love him above all, and lay up treasure and heart in Heaven? or rather whether most be not lovers of the World, and lovers of pleasure more than God, and live not after the flesh, and mind not most the things of the flesh? I mention not now the drunkards, the flesh pleasing Gentlemen, that live in Pride, Fulness and Idleness, and Sport, and Play away their precious time; nor the filthy Fornicator nor the merciless Oppressors, nor the malignant Haters of a Godly life, nor the perjured and perfidious betrayers of mens souls and of the Gospel or their Countries Good; nor such other men of seared Conscience, whose misery none questioneth but such as are as blind and miserable. It's not these only I am speaking of; but the common, worldly, fleshly and ungodly ones.

Quest. 9. Ask them whether the name of a Christian will save any of these ungodly persons? And whether God will like men the better for lying and calling themselves Christians when they are none indeed? and whether they dare preach to the people that a Christian Drunkard, or a Christian Fornicator, or Oppressor, or a Christian worldling, needeth no Conversion?

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Quest. 10. Ask them whether they say not themselves that Hypocrisie is a great aggravation of all other sin? and whether God hath not made the Hypocrites and Unbelievers to be the standards in Hell? Luke 25. 51. And whether seeking to abuse God by a Mock Religion, do make such false Christians better than the poor Heathens and Infidels, or much worse? and whether he be not an Hypocrite that professeth to be a Christian, and a servant of God, when he is none, nor will be? And whether he that knoweth his Masters will and doth it not, shall not have the sorest stripes, or punishment. Luke 12. 47.

Quest. 11. Ask them whether in their baptism (which is their Christening, as a Covenant,) they did not renounce the flesh, the World, and the Devil, and vow and deliver up themselves to God, their Father, their Saviour and their Sanctifier? And whether all or most men perform this vow? And whether a perjured Covenant-breaker against God, is fitter for Salvation, than one that never was baptized.

Quest. 12. Ask them whether the holy nature of God be not so contrary to sin, as that it is blasphemy to say that he will take into Heaven, and into the bosom of his eternal delights, any unholy un-renewed Soul, 1 Pet. 1. 15, 16.

Quest. 13. Ask them why it was that Christ came into the World? whether it was not to save his people from their sins, Mat. 1. 21. And to destroy the works of the Devil, 1 Jch. 3. 8. and to purifie to himself, a peculiar people zealous of good works, Tit. 2. 14. And to bring home straying souls to God, Luk. 15 and so be the way to

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the Father, John 14. 6. And whether Christ save that soul that is not converted by him and saved from his sins? Or whether it be the dead Image only of a Crucified Jesus, that is all their Saviour, while they will have no more of him?

Quest. 14. Ask them why they believe, and were baptized into the Holy Ghost, and whether a man can enter into the Kingdom of Heaven, that is not born of the Spirit as well as of Water, Joh. 3. 3, 5, 6. and that is not converted, and begins not the world as it were anew, in a teachable, tractable newness of life, like a little child? Mat. 18. 3. And whether it be not a certain truth; that, If any man have not the spirit of Christ the same is none of his, Rom. 8. 9.

Quest. 15. Ask them why Christ gave the world so many warnings of the damnableness of the Pharisees Hypocrisie; if Hypocritical Christians may be saved. And what were these Pharisees? They were the Masters of the Jewish Church? The Rabbies that must have high places, high titles, and ceremonies, formal garments, and must be revered of all: That gave God lip-service without the heart, and made void his commands, and worshipped him in vain, teaching for doctrines the commandments of men, and strictly by the Mint & Cummin, while love mercy, and Justice were past by? Who worshipped God with abundance of Ceremonies and built the Tombs, and garnished the Sepulchers of the Saints; while they killed and persecuted those that did imitate them, and hated the living Saints, and honoured the dead. They were the bitterest enemies and murderers of Christ, on pretence that he was a blasphemer, and

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a seditious enemy to Cæsar and the common peace, and one that spake against the Temple: They were the greatest Enemies of the Apostles. And silencers of those that preached Christs Gospel, and persecuted them that called on his name. And had these no need of Conversion, because they could say, God is our Father (when the Devil was their Father, Joh. 8. 44.) and that they were Abraham's Seed? and are not Hypocritical Christians, Drunken Christians, Fornicating Christians, Carnal, Worldly, Infidel-Christians, (the contradiction is your own) Persecuting Christians, False named Hypocritical Christians, as bad, yea worse, as they abuse a more excellent profession? Mat. 15. 7, 8. and 23. and 22. 18. and 6. 2. &c. Luke 12. 1.

Quest. 16. Doth not the Holy State of Heaven require Holiness in all that shall possess it? Can an unholy soul there see and love and praise and delight in God for ever, and in the holy society and employment of the Saints? Rev. 21. 27. Is he not liker a Mehometan than a Christian, that looketh for a sensual and unholy Heaven?

Quest. 17. What is the difference between the Church and the World? Is not the Church a holy Society of regenerate souls? Yea the Church visible, is only those that in baptism vow Holiness and profess it. Look those hypocrites in the face and see whether they do not blush, when they repeat in the Creed, I believe in the Holy Ghost, I believe in the Holy Catholick Church, and the communion of Saints, who shall have the forgiveness of sins, and live ever-lasting. Ask them whether they mean, Holy Adulterers, holy

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worldlings, holy perjured persons? Ask them whether they mean a Communion of Saints in a Tavern, in a Play house, in a Gaming-house, in a Whore-house, or a jesting, canting stage-play Communion? If the Church be holy, be holy if you will be of the Church: If it be a Communion of Saints, make it not a Communion of Swine, and make not Saints and their Communion seem odious either for their infirmities, or their crossness to your carnal interests or conceits.

Quest. 18. Ask them whether there be a Heaven and a Hell, or not? If not, why are they pretended Christians? If there be, will God send one man to Heaven, and another to Hell, to so vast, so amazing a difference of states, if there be no great difference between them here? If Holiness no more differenced Christians from others, than saying a Sermon, or saying over a Prayer, doth difference one from an Infidel, where were the Justice of God in saving some and damning others? and what were Christianity better than the Religion of Antonine, Plato, Socrates, Seneca, Cicero, Plutarch, if not much worse? Go into London streets, and when you have talked with living prudent men, then go to the Painters shop and see a comely picture, and to the Looking-glass and see the appearances of each passenger in a Glass, and to the Periwig-shops, and see a woddren-head with a periwig upon the Bulk, and you have seen somewhat like the difference of a Holy Soul, and of a dead and dressed formal hypocrite, Psal. 23. 27.

Quest. 19. Ask them whether Kings and all men make not a great difference between man and man;

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man; the loyal and perfidious, the obedient and the disobedient? And whether they difference not themselves between a friend and a foe, one that loveth them, and one that robbeth, beareth, or would kill them. And shall not the most Holy God more difference between the righteous and the wicked? Mal. 3. 17, 18.

Quest. 20. But if they are dead in every point save carnal interests, ask them why they are Preachers or Priests? And if Conversion and holiness be a needless thing, what use they themselves are of? and why the Country must be troubled with them, and pay them Tythes, and owe them reverence? When these twenty Questions are well answered, conclude that you may be saved, without Conversion.

But if poor soul, thou art fully convinced, and askest, What should I do to be Converted? The Lord make thee willing and save thee from hypocrisie and I will quickly tell thee in a few words.

1. Give not over sober thinking of these things, till thy heart be changed, Psal. 119. 59.

2. Come to Christ, and take him for thy Saviour, thy Teacher, thy King, and he will pardon all that's past and save thee, Joh. 1. 12. and 3. 16. and 5. 40. 1 Joh. 5. 11, 12.

3. Believe Gods love, and the pardon of sin, and the everlasting Joys of Heaven, that thou maiest feel that all the pleasures of the World and flesh, are dung in comparison of the Heavenly delights, of Faith and Hope, and holy Love, and peace of Conscience and sincere obedience.

4. Sin no more wilfully, but forbear that which thou maist forbear, Isa. 55. 7.

5. Away from temptations, occasions of sin
and

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and evil company, and be a companion of the humble, holy, heavenly, and sincere, Psal. 119. 115, 63.

6. Wait on Gods Spirit in the diligent, constant use of his own means, Read, hear, meditate, pray: Pray hard for that grace that must convert thee: wait thus, and thou shalt not wait in vain, Psal. 25. and 37. 34. and 69. 6.

Pity O Lord and perswade these Souls: Let not Christs Blood, his Doctrine, his Example, his Spirit, be lost unto them, and they lost for ever. Let not Heaven be as no Heaven to them, while they dream and dote on the shadows in this world. And O save this Land from the greater destruction, than all our late plagues, and flames, and divisions, which our sins and thy threatnings, make us fear. O Lord in thee have we trusted, Let us never be confounded.

Having thus contributed my endeavour in this Preface to the furtherance of the design of this excellent Book. I must tell thee, Reader, that I take it for an honour to commend so masculine a birth unto the World: The Midwife of Alexander or Aristotle need not be ashamed of her office. Who the Author of this Treatise was, how he preached, how he lived, how he suffered (and for what) and how he died, his Life and Letters lately printed fully tell you: and I earnestly commend the reading of them to all, but especially to Ministers, not to tell them what men have been here forbidden to preach Christs Gospel, and for what, nor what men they are that so many years have done it: but to tell you what men Christs Ministers should be: But say not he kill'd himself with excessive Labour, and

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and therefore I will take warning, and take my case.
For, 1. He lived in perfect health all his days, notwithstanding his labours, till after his hard and long imprisonment. 2. It was not the greatest labours of his times of liberty that hurt him, but his preaching 6 or 7 or 8 times a week, after that he was silenced, because he could not speak to all his people at once. O make not an ill use of so excellent an example. Say not like Judas, what needs this waste? His labour, his life, his sufferings, his death were not in vain. The ages to come that read his Life, and read this little popular treatise, and his Call to Archippus shall say, they were not in vain. And though he was cut off in the midst of his age, and his longer labours, and more elaborate writings thus prevented, take thankfully this small but methodical, warm, and serious treatise: Read it seriously, and it cannot be but it must do thee good.

I am one that have lookt into Books and Sciences, and Speculations of many sorts, and seriously tell thee as a dying man, that after all my searches and experience, I have found that Philosophical enquiries into the Divine Artifices and the Nature of things, hath among a greater number of uncertainties, a great many pretty pleasant probabilities, which a holy Soul can make good use of in admiring God, and may find in a lawful kind of sport; but on the moralities which Atheists count uncertainties, the knowledge of God, and our duty, and our hopes, the doctrine and practice of Holiness, Temperance, and Charity, and Justice, and the diligent seeking and joyful hopes of life everlasting, all the true Wisdom, the goodness, the Rest
and

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and Comfort of a soul: whatever be our plea; this is the satisfying certainty, the Business, and the beautifying improvement of our lives.

I have done, when I have sought to remove a little scandal, which I foresaw; that I should myself write the Preface to his life, where himself and two of his friends make such a mention of my name, which I cannot own; which will seem a praising him for praising me. I confess it looketh ill favouredly in me: But I had not the power of other mens writings, and durst not therefore forbear that which was his due. Had I directed their pens they should have gone a middle way, and only esteemed me [a very unworthy servant of Christ, who yet longs to see the peace and prosperity of his Church] and should have forbore their undeserved praise, as other men should have done their slanderous libels. But if the Reader get no harm by it, I assure him the use I made of it was, to lament that I am really so much worse than they esteemed me; and fear lest I should prove yet worse than I discern my self, who see so much sin and weakness, in my betters, and much more in my self, as to make it the constant sentiment of my soul, that **PRIDE** of mens **GREATNESS**, **WISDOM**, and **GOODNESS**, is the first part of the **DEVILS IMAGE** on mans soul, and **DARKNESS** is the second, and **MALIGNITT** the third.

Richard Baxter,

To the Unconverted Reader

READER,

HOW well were it if there were no more Unconverted ones among us, than those to whom this is directed? Unconverted persons how many are there, but how few Unconverted Readers especially of such Books as this before thee? A Play or a Romance better suits the lusts, and therefore must have more of the eye of such; what will cherish the evil heart is only grateful, not what will change it.

How many are there to whom this is directed, who will not know, that they are the men? and how little hope is there that this Excellent Treatise should reach its end, with those who apprehend not themselves concern'd in it? Art not thou one of them? Art thou a Convert, or art thou yet in thy Sins? What is Sin? What is Conversion? It may be, thou canst tell me neither, and yet a Convert thou sayst thou art. But to what purpose is it then like to be, for the Servant of God to treat with thee about this matter? Let him bid thee believe, thou art a believer already; let him bid thee repent and turn to the Lord, that work thou sayst is not now to do. What

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can there be said to this man, that's like to bring him to good? Friend, know thy self better, or thou perishest without remedy. Thou maist pray, but what hope is there in thy praying? Thou maist read, but what hope is there in thy reading. Yet read on, this little hope there is; in this Book there's Eye-Salve that may heal thee of thy blindness. In this Book there is a Glass that will shew thee thy face. Dost thou know thine own face when thou seest it? Behold thy very Image in those marks that are given of an Unconverted Person; Read and consider them, and then say, if thou be not the man.

Be willing to know thy self, and to know the worst of thy case? wink not at the light, hide not thy self from thine own soul. Wilt thou never know thy disease, till it be past remedy.

Much of our hardest work would be over, if we could see the sinners to whom we are sent, to be convinced sinners. If we could but open the blind eyes, there were hope we should shortly raise the dead.

Sinner, of a truth, thou art in evil case whether thou know it or not; thou art among the dead, and there is but a step betwixt thee and Hell. Thou wilt not believe it though it be told thee, yet once again let

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me beseech thee, come to the Glass that is here presented to thee, and narrowly observe whether the very marks of the dead be not found upon thee.

If there be a miscarriage in this first work, if thou wilt not understand thy misery and thy danger, there's an end of all hopes concerning thee. whilst self-ignorance abides upon thee, all the Counsels, that are necessary to a man in thy case, will do thee no good; they are never like to prosper with thee, because thou wilt not count them proper for thee. who will be perswaded to do that, which he believes is already done? who will take the Counsel of the Physitian that does not think himself sick? The man of God may spare his pains of perswading thee to Conversion, whilst thou art confident thou art converted already. who will be at the pains of repentance that concludes he hath repented? who will bear the labour and the pangs of the new birth that is confident he is already passed from death to life?

But Friend, let me a little reason with thee; thou art confident it is well with thee, yet why wilt thou not yield to thus much at least, to put it to the question, am I not mistaken? Thou art worse than mad, if thou thinkest such a question may not be
put

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put. Dost thou know that thy heart is false and deceitful, and yet because it speaks good concerning thee, must it not be questioned whether it speak truth or no? He so wise as to conclude I may be mistaken, and thus come to the trial whether thou art mistaken or not.

And if upon trial by the marks that are before thee, thou come to be undeceived, and see thy self wrapped up in that misery which hitherto thou wouldst not suspect, the next news I expect to hear from thee is, What must I do to be saved? O were it come to that once! Then thou hast an answer at hand in those Means thou wilt find prescribed thee: And because they are such as thou wilt hardly be persuaded to use, take in the Motives that follow, and these will help down the means. Consider both the one and the other, and if thou dost not find the Means proper, and the Motives weighty, I think I shall do thee no wrong if I tell thee, thou art still of a blind mind, and an harder heart.

Friend, the matter which this little Book comes to treat with thee about, is of highest importance; 'tis a matter of Life or Death. If thou sayest, The Terms upon which Life is offered, are hard; consider, is it not harder to dye? He is worthy to dye who

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who will lose his Soul to save his Labour. If thou couldst step down into the Deep, and take a turn or two with those Damned Souls, who are drench'd with Fire and Brimstone, and bound in Everlasting Chains of Vengeance, and should ask them, Now what do you think of the terms upon which life was offered? Now what think you of that Repentance, of that Obedience, of that Circumspection, Self-denyal, and the greatest Severity which by the Gospel were impos'd upon you? if you might once again have the same terms granted you for your Redemption from this place of Torment, would you yet say, hard terms! Let me rather dye this death forever, than live such a life! let me broil in this Furnace, rather than escape with such difficulty! Shouldst thou ask them thus that have felt what 'tis to be damned, what answer dost thou think they would make? O friend, never again groan under the difficulties of Conversion, till thou believe them to be worse than Hell. But I will not farther anticipate my worthy Author.

Nor is there much need I should commend either himself or his works; for the Author himself, thou maist at a small charge get acquaintance with him in that History
of

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of his life and death, which is extant; concerning which I shall only say,

Sic mihi contingat vivere sicque mori.

And for this work of his, what commendation I shall give of it, would be needed no longer than till thou hast read it over. Thou wilt find such wine in it as needs no Bush. This only I shall say, as far as my credit will go, it is exceedingly well worth thy most serious perusal. O maist thou hear that voice, (such a voice from Heaven there is whether thou hear it or no) Tolle & lege, take up and read. Read Friend, and read over again. Read and understand, understand and pray, pray and consider, and consent unto him, who by the Pen of his servant calls to thee from Heaven, Why wilt thou die? Turn and live. O suffer this word of instruction and exhortation, to open thy blind eyes, to turn thee from darkness to light, from the power of Satan unto God, that thou maist receive forgiveness of sins, and an inheritance among them that are sanctified. *Et cum talis fueris memento mei.* When it is thus with thee, then pray for

The Friend and Servant

of thy Soul,

Richard A. A. A.

Ms.

Mr. JOSEPH ALLEINE'S

CALL

TO THE

UNCONVERTED.

Dearly Beloved, and longed for,
I gladly acknowledge my self a
debtor to you all, and am con-
cerned, as I would be found a
good steward to the Household of God, to
give to every one his Portion. But the Phy-
sician is most solicitous for those Patients,
whose case is most doubtful and hazardous,
and the Fathers bowels are especially turned
towards his dying child. The numbers of
the unconverted souls among you, call for
my most earnest compassions, and hasty dili-
gence to pluck them out of the burning, *2nd.*
23. and therefore to these first I shall apply my
self in these lines.

But whence shall I fetch my arguments, or
how shall I choose my words? Lord, where-
with shall I wooe them? whereby shall I win
them? Oh that I could but tell! I would write
unto them in tears, I would weep out every ar-
gument, I would empty my veins for Ink, I
would petition them on my knees; verily
C (were

(were I able) I would, (O how thankfully I would!) if they would be prevailed with to repent and turn.

How long have I travelled in birth with you? how frequently have I made suit to you? how often would I have gathered you? how instant have I been with you? this is that I have prayed for, and studied for, for many years, that I might bring you to God: O that I might but do it! Will you yet be intreated? O what a happy man might you make me, if you would but hearken to me, and suffer me to carry you over to Jesus Christ.

But, Lord, how insufficient am I for this work! I have been many a year woin' for thee, but the Damsel would not go with me. Lord, what a task hast thou set me to do! Alas, wherewith shall I pierce the scales of Leviathan, or make the heart to feel that is hard as a stone; hard as a piece of the ne-ther milstone! Shall I go and lay my mouth in the grave, and look when the dead will obey me and come forth? Shall I make an Oration to the Rocks? or declaim to the Mountains, and think to move them with arguments? Shall I give the blind to see? From the beginning of the world was it not heard that a man opened the eyes of the blind. But thou, O Lord, canst pierce the scales, and prick the heart of the Sinner. I can but shoot at rovers, and draw the bow at a venture, and do thou direct the arrow between the joynts of the harness, and kill the sin, and save the Soul of the sinner, that casts his eyes into these labours.

But I must apply my self to you, to whom I am sent: yet I am at a great loss. Would to God I knew how to go to work with you!
would

would I stick at the pains? God knoweth, you yourselves are my witnesses, how I have followed you in private, as well as in publick, and have brought the Gospel to your doors, testifying to you the necessity of the new birth, and perswading you to look in time after a sound and through change. Beloved, I have not acted a part among you, to serve my own advantage; our Gospel is not yea, and nay. Have not you heard the same truths, from the Pulpit, by publick labours, and by private letters, by personal instructions? Brethren, I am of the same mind as ever, that holiness is the best choice, that there is no entering into Heaven, but by the straight passages of the second birth: that without holiness you shall never see God, *Heb. 12. 14.* Ah my beloved! refresh my bowels in the Lord. *If there be any consolation in Christ, any comfort of love, any fellowship of the spirit, any bowels and mercies, fulfil you my joy.* Now give your selves unto the Lord: *2 Cor. 8. 5.* Now set your faces to seek him. Now set up the Lord Jesus in your hearts, and set him up in your houses. Now come in and kiss the Son, *Psal. 2. 12.* and embrace the tenders of his mercy. Touch his Scepter, and live; why will you die? I beg not for my self; but fain I would have you happy: This is the prize I run for, and the white I aim at. My souls desire and prayer for you is, that you may be saved, *Rom. 10. 1.*

The famous *Eusebius*, having instituted most strict and wholesome Laws for his people, told them he was necessitated to go a journey from them, and got them to bind themselves in an

oath, that his laws should be observed, till his return. This done, he went into a voluntary banishment, and never returned more, that they might, by vertue of their oath, be engaged to the perpetual observing of his laws. Methinks I should be glad of the hard conditions which he endured (though I love you tenderly) so I might but hereby engage you througly to the Lord Jesus Christ

Dearly beloved, would you rejoyce the heart of your Minister? Why then, embrace the counsels of the Lord by me : forgo your sins : set to prayer : up with the worship of God in your families : keep at a distance from the corruptions of the times. What greater joy to a Minister, than to hear of souls born unto Christ by him, and that his Children walk in the truth ? 2 *John* 4.

Brethren, I beseech you suffer a friendly plainness and freedom with you in your deepest concerns. I am not playing the orator, to make a learned speech to you, nor dressing my dish with eloquence, wherewith to please you. These lines are upon a weighty errand indeed, viz. to convince, and convert, and save you. I am not baiting my hook with Rhetorick, nor fishing for your applause, but for your souls. My work is not to please you, but to save you; nor is my business with your fancies, but your hearts. If I have not your hearts, I have nothing. If I were to please your ears, I could sing another song. If I were to preach my self, I would steer another course; I could then tell you a smother tale : I would make you pillows, and speak you peace; for how can

Abab love this *Micaiah*, that always prophesies evil concerning him? *1 Kings* 22. 8. But how much better are the wounds of a Friend, than the fair speeches of the Harlot, who flattereth with her lips, till the Dart strike through the liver, and hunteth for the precious life? *Prov.* 7. 21, 22, 23. and *Prov.* 6. 26. If I were to quiet a crying Infant, I might sing him to a pleasant mood, or rock him asleep: but when the child is fallen into the Fire, the parent takes another course; he will not now go to still him with a song or trifle. I know, if we speed not with you, you are lost: if we cannot get your consent to arise, and come away, you perish for ever. No Conversion, and no Salvation: I must get your good will, or leave you miserable.

But here the difficulty of my work again recurs upon me. Lord choose my stones out of the rock. *1 Sam.* 17. 40, 45. "I come in the name of the Lord of Hosts, the God of the Armies of Israel. I come forth like the stripling against Goliath, to wrestle not with flesh and blood, but with Principalities and Powers, and the Rulers of the darkness of this World. *Eph.* 6. 12. This day let the Lord smite the Philistine, and spoil the strong man of his Armour, and give me to fetch off the captives out of his hand. Lord choose my words, choose my weapons for me, and when I put my hand into the bag, and take thence a stone, and sling it, do thou carry it to the mark and make it sink, not into the forehead, *1 Sam.* 17. 40. but the heart of the unconverted sinner, and smite him to the ground, with Saul in his so happy fall, *Acts* 9. 4. Thou hast sent me, as Abraham did Eliezer,

to take a wife unto my master thy son. Gen. 24. 4. But my discouraged soul is ready to fear, the woman will not be willing to follow me. O Lord God of my Master, I pray thee send me good Speed this day, and shew kindness to my Master, and send thine Angel before me and prosper my way, that I may take a wife unto thy son, Gen. 24. 12. That as the servant rested not, till he had brought Isaac and Rebeckah together, so I may be successful to bring Christ and the souls of my people together, before we part.

But I turn me unto you. Some of you do not know what I mean by conversion, and in vain shall I perswade you to that which you do not understand; and therefore for your sakes, I shall shew what this Conversion is. Others do cherish secret hopes of mercy, though they continue as they be; and for them I must shew the necessity of Conversion. Others are like to harden themselves with a vain conceit, that they are converted already; unto them I must shew the marks of the Unconverted. Others, because they feel no harm, fear none, and so sleep upon the top of the mast; to them I shall shew the misery of the unconverted. Others sit still, because they see not their way out; to them I shall shew the means of Conversion. And finally for the quickening of all, I shall close with the motives of Conversion.

C H A P. I.

Shewing the Negative, what Conversion is not, and correcting some mistakes about it.

Let the blind *Samaritans* worship they know not what, *Joh. 4. 22.* Let the *Heathen Athenians* superscribe their Altar to the unknown God, *Acts 17. 23.* Let the guileful *Papists* commend the mother of destruction, *Hos. 4. 6.* for the mother of devotion: they that know mans constitution, and the nature of the reasonable souls operation, cannot but know, that the understanding having the Empire in the Soul, he that will go rationally to work, must labour to let in the light here. *Ignorantis non est consensus.* And therefore that you may not mistake me, I shall shew you what I mean by the conversion I perswade you to endeavour after.

It is storied, that when *Jupiter* let down the golden Chaplets from Heaven, all of them but one were stolen: Whereupon (lest they should lose a relique of so great esteem) they made five others so like it, that if any were so wickedly minded, as to steal that also, they should not be able to discern which was it. And truly my beloved the Devil hath made many counterfeits of this Conversion, and cheats one with this, and another with that; and such a craft and artifice he hath, in this mystery of deceits, that (if it were possible) he would deceive the very Elect. Now that I may cure the damnable mistakes of some, who think they

8 *Mistakes about Conversion.*

are converted when they are not ; as well as remove the troubles, and fears of others, that think they are not converted, when they are ; I shall shew you the nature of conversion, both negatively, or what it is not ; and positively, what it is.

We will begin with the negative.

1. *It is not the taking on us the Profession of Christianity.* Doubtless Christianity is more than a name. If we will hear *Paul*, it lies not in word, but in power, *1 Cor. 4. 20.* If to cease to be Jews and Pagans, and to put on the Christian profession had been true conversion, (as this is all, that some would have to be understood by it) who better Christians than they of *Sardis* and *Laodicea* ? These were all Christians by profession, and had a name to live, but because they had but a name, are condemned by Christ, and threatned to be spewed out, *Rev. 3. 1, 16.* Are there not many that name the name of the Lord Jesus, that yet depart not from iniquity ? *2 Tim. 2. 19.* and profess they know God, but in works deny him ? *Tim. 1. 16.* And will God receive these for true converts, because turned to the Christian Religion ? What, converts from sin, when yet they do live in sin ! 'Tis a visible contradiction. Surely if the lamp of profession would have served the turn, the foolish Virgins had never been shut out, *Mat. 25. 3, 12.* We find not only professors but Preachers of Christ, and Wonder-workers turned off, because evil workers, *Mat. 7. 22, 23.*

2. *It is not the being washed in the laver of Regeneration, or putting on the badge of Christ*
in

Mistakes about Conversion.

in baptism. Many take the press-money, and wear the Livery of Christ, that yet never stand to their colours, nor follow their leader. *Ananias* and *Saphira*, and *Magus* were baptized as well as the rest. How fondly do many mistake here, deceiving, and being deceived! dreaming, that effectual grace is necessarily tied to the external administration of Baptism, (which what is it, but to revive the Popish tenent, of the Sacraments working grace, *ex opere operato*?) and so every Infant should be regenerated, not only (*Sacramento tenens*) sacramentally, but really and properly. Hence men do fancy, that being regenerated already, when baptized, they need no further work.

But if this were so, then all that were baptized (in their infancy) must necessarily be saved: because the promise of pardon and salvation is made to conversion and regeneration. *Acts* 3. 19. *1 Pet.* 1. 3, 4. *Mat.* 19. 28. Our Calling, Sanctification, (as to the beginnings of it) or Conversion (which are but the same thing, under different conceptions and expressions;) is but a middle link in the golden chain, fastned to election at the one end, and glorification at the other, *Rom.* 8. 30. *2 Thes.* 2. 13. *1 Pet.* 1. 2. The silver cord may not be broken, nor the connexion between Sanctification and Salvation, between grace and glory, impiously violated, *Mat.* 5. 8. If we are indeed begotten again, it is to an inheritance incorruptible reserved in Heaven for us, and the divine power is engaged to keep us for it, *1 Pet.* 1. 5. And if the very regenerate may perish at last in their sins, we will no more say, that he that is born
of

of God, his seed remaineth in him, and that he cannot sin, 1 *Joh.* 3. 9. i. e. unto death, now that it is impossible to deceive the very elect, *Mat.* 24. 24.

And indeed were this true, then we need look no farther to see our names written in Heaven, than only to search the Register, and see whether we were baptized: then I would keep the certificate of my baptism, as my fairest evidence for Heaven, and should come by assurance of my gracious state, with a wet finger: then men should do well to carry but a certificate of their baptism under the Registers hand; when they dyed (as the Philosopher would be buried with the bishops bond in his hand, which he had given him for the receiving his alms in another world:) and upon sight of this, there were no doubt of their admission into Heaven.

In short, if there be no more necessary 'to conversion or regeneration, than to be turned to the Christian Religion, or to be baptized in infancy, this will flie directly in the face of that Scripture, *Mat.* 7. 14. as well as multitudes of others. For first, we will then no more say, *Narrow is the gate and narrow is the way*: for if all that are baptized, and of the true Religion, are saved, the door is become heavenly wide, and we will henceforth say, wide is the gate, and broad is the way, that leadeth unto life; for if this be true, whole Parishes, yea whole Countries, and whole Kingdoms may go in a breast, and we will no more teach, that the righteous is scarcely saved, or that there is need of such a stir in taking the Kingdom of Heaven by violence

lence and striving to enter in. Surely if the way be so easie as many make it, that there is little more necessary, than to be regenerated in our baptism, and cry God mercy, and be absolved by the Minister at our end, 'tis more ado than needs; to put our selves to such running, and seeking, and knocking, and fighting, and wrestling, as the word requires, as necessary to salvation. Secondly, if this be true, we will no more say, *few there be that find it*: yea we will rather say, *few there be that miss it*: we will no more say, that of the many that are called, *but few are chosen* *Mat. 22. 14.* and that even of the professing *Israel, but a remnant shall be saved, Rom. 11. 5.* If this Doctrine be true, we will not say any more with the Disciples, *Who then shall be saved?* but rather *who then shall not be saved?* Then if a man be called a brother (that is, a Christian) and be baptized, though he be a fornicator, or a railer, or covetous, or a drunkard, yet he shall inherit the Kingdom of God, *1 Cor. 5. 11. 1 Cor. 6. 9, 10.*

But the *Arminian* will reply; such as these though they did receive regenerating grace in Baptism, are since fallen away, and must be renewed again, or else they cannot be saved.

I answer, 1. That there is an infallible connexion between regeneration and salvation, as we have already shewed, and I itch to be farther evidencing, but that 'tis against designed brevity. 2. Then men must be again born again, which carries a great deal of absurdity in its very face. And why may not men be twice born in nature, as well as in grace? Why not

as great an absurdity to be twice regenerated as to be twice generated ? But 3. and above all, This grants however the thing I contend for, that whatever men do, or pretend to receive in baptism, if they be found afterwards to be grossly ignorant or prophane, or formal, without the power of godliness, they must be born again, or else be shut out of the Kingdom of God. So then, they must have more to plead for themselves, than their baptismal regeneration.

Well, in this you see all are agreed, that be it more or less that is received in baptism, if (when men come to years) they are evidently unsanctified, they must be renewed again by a thorough and powerful change, or else they cannot escape the damnation of Hell : Friends and Brethren be not deceived, God is not mocked ; *Gal. 6. 7.* Whether it be your baptism or what ever else that you pretend, I tell you from the living God, that if any of you be a prayerless person, *Job 15. 14.* or unclean, or malicious, or covetous, or riotous, or a scoffer, or a lover of evil company, *Prov. 13. 20.* In a word, if you are not holy, strict, and self-denying Christians, *Heb. 12. 14. Mat. 16. 24.* you cannot be saved, except you be transformed by a further work upon you, and renewed again by repentance.

Thus I have shewed, that it is not enough to evidence a man to be regenerate, that he hath been baptized ; effectual grace not necessarily accompanying baptism, as some have vainly asserted. But I must answer one Objection before I pass.

Object.

Obj. The Sacraments do certainly attain their ends, where man doth not *ponere obicem*, or lay some obstruction, which Infants do not.

Sol. I answer, it is not the end of Baptism to regenerate, 1. Because then there would be no reason, why it should be confined only to the seed of Believers : for both the law of God, and the nature of Charity, requires us to use the means of conversion for all, as far as we can have opportunity. Were this true, no such charity as to catch the children of Turks and Heathens, and baptize them, and dispatch them to Heaven out of hand ; like the bloody Wretches, that made the poor Protestants (to save their lives) to swear they would come to Mass, and that they would never depart from it, and then put them forthwith to death, saying, *They would hang them while in a good mind.* 2. Because it presupposeth regeneration, and therefore cannot be intended to confer it. In all the express instances in Scripture, we find that baptism doth suppose their repenting, believing, receiving the Holy Ghost, *Acts* 8. 37. *Acts* 2. 38. *Acts* 10. 47. *Mark* 16. 16. And to imagine, that baptism was instituted for an end of which not one of the first subjects was capable (for they were all adult persons and supposed to have faith and repentance according as they professed, and their children were not baptized till after them, in their right,) were no little absurdity. Were this Doctrine true, baptism would make Disciples, but we find it doth bespeak them such before hand, *Mat.* 28. 19. 3. Because Baptism, being but a Seal of the Covenant, cannot convey the benefits, but according

according to the tenour of the Covenant, to which it is set. Now the Covenant is conditional, therefore the Seal conveys conditionally. The Covenant requires faith and repentance, as the condition of the grand benefits, pardon, and life, *Act. 16. 31. Acts 3. 19.* And what the Covenant doth not convey but upon these conditions, the Seal cannot. So that Baptism doth presuppose faith and repentance in the subject, without which it neither doth, nor can convey the saving benefits: otherwise the Seal should convey contrary to the tenour of the Covenant to which it is affixed.

3. *It lies not in a moral righteousness.* This exceeds not the righteousness of the Scribes and Pharisees, and therefore cannot bring us to the Kingdom of God, *Mat. 5. 20.* Paul, while unconverted, was touching the righteousness which is in the Law blameless, *Phil. 3. 6.* None could say black is thine eye. The self-justiciary could say, *I am no Extortioner, Adulterer, Unjust, &c. Luke 18. 11.* Thou must have something more than all this to shew, or else (however thou maist justify thy self) God will condemn thee. I condemn not morality, but warn you not to rest here. Piety includes morality, as Christianity doth humanity, and grace reason. But we must not divide the tables.

4. *It consists not in an external conformity to the rules of Piety.* 'Tis too manifest, men may have a form of godliness, without the power, *2 Tim. 3. 5.* Men may pray long, *Mat. 23. 14.* and fast often, *Luke 18. 12.* and hear gladly *Mat. 12. 20.* and

and be very forward in the service of God, though costly and expensive, *Esay* 1. 11. and yet be strangers to Conversion. They must have more to plead for themselves, than that they keep their Church, and give alms, and make use of prayer, to prove themselves sound Converts. No outward service but an hypocrite may do it; even to the giving all his goods to the poor, and his members to the fire, *1 Cor.* 13. 3.

5. *It lies not in the chaining up of corruption, by education, humane laws, or the force of incumbent affliction.* 'Tis too common and easie, to mistake education for grace; but if this were enough, who a better man than *Jehoaſh*? While *Jehojadab* his uncle lived, he was very forward in Gods service, and calls upon him to repair the house of the Lord, *2 Kings* 12. 2, 7. But here was nothing more than good education all this while: for when his good Tutor was taken out of the way, he appears to have been but a wolf chained up; and falls off to Idolatry.

6. *In short, it consists only in illumination, or conviction; in a superficial change, or partial reformation.* An *Apostate* may be a man enlightened, *Heb.* 6. 4 and a *Felix* tremble under convictions, *Acts* 24. 25. and a *Herod* amend many things, *Mar.* 6. 20. 'Tis one thing to have sin alarm'd only by convictions, and another to have it captivated and crucified by converting grace. Many, because they have been troubled in conscience for their sins, think well of their case; miserably mistaking conviction for Conversion. With these *Cain* might have passed for a Convert, who ran up and down the world,

World, like a man distracted under the rage of a guilty conscience, till with building and business he had worn it away, *Gen. 4. 13, 14.* Others think, that because they have given off their riotous courses, and are broken off from evil company, or some particular lust, and reduced to sobriety and civility, they are now no other than real Converts; forgetting that there is a vast difference between being sanctified, and civilized; and that many seek to enter into the Kingdom of Heaven, *Luke 13. 24.* and are not far from it, *Mark 12. 34.* and arrive to the *almost* of Christianity, *Acts 26. 28.* and yet fall short at last. While conscience holds the whip over them, many will pray, hear, read, and forbear their delightful sins: but no sooner is this Lyon asleep, but they are at their vomit again. Who more religious than the Jews, when Gods hand was upon them? *Psal. 78. 34, 35,* but no sooner was the affliction over, but they forgot God, and shewed their Religion to be but a fit, *v. 36, 37.* Thou mayest have digorged a troublesome sin, that will not sit in thy stomach, and have escaped the gross pollutions of the World, and yet not have changed thy swinish nature all the while *2 Pet. 2. 20, 22.*

You may cast the lead, out of the rude mass, into the more comely proportion of a planr, and then into the shape of a beast, and thence into the form and features of a man: but all the while it is but lead still. So a man may pass through divers transmutations, from ignorance to knowledge, from prophaneness to civility, thence to a form of Religion, and all this while

he

he is but carnal and unregenerate, while his nature remains unchanged.

Application. Hear then, O sinners hear; as you would live, so come and hear; *Isay. 55. 3.* Why would you so wilfully deceive yourselves, or build your hopes upon the sand? I know he shall find hard work of it, that goes to pluck away your hopes. It cannot but be ungrateful to you, and truly it is not pleasing to me. I set about it, as a Surgeon, when to cut off a putrified Member from his well-beloved friend; which of force he must do, but with an aching heart, a pitiful eye, a trembling hand. But understand me, Brethren, I am only taking down the ruinous house, (which will otherwise speedily fall of it self, and bury you in the rubbish,) that I may build fair, and strong and firm for ever. The hope of the wicked shall perish, if God be true of his word. *Prov. 11. 7.* And wert not thou better, O sinner, to let the word convince thee now in time, and let go thy false and self-deluding hopes, than to have death too late to open thine eyes, and find thy self in hell, before thou art aware? I should be a false and faithless Shepherd, if I should not tell you, that you who have built your hopes upon no better grounds, than these fore-mentioned, are yet in your sins. Let your conscience speak; what is it, that you have to plead for your selves? Is it that you wear Christs livery? that you bear his name? that you are of the visible Church? that you have knowledge in the points of Religion, are civilized, perform religious duties, are just in your deal-

ings, have been troubled in conscience for your sins? I tell you from the Lord, these pleas will never be accepted at Gods Bar. All this though good in it self, will not prove you converted and so will not suffice to your salvation. O look about you, and bethink your selves of turning speedily and soundly. Set to praying and to reading, and studying your own hearts rest not, till God hath made through work with you: for you must be other men, or else you are lost men.

But if these be short of Conversion, what shall I say of the prophane sinner? It may be he will scarce cast his eyes, or lend his ear to this discourse: but if there be any such reading, or within hearing, he must know from the Lord that made him, that he is far from the Kingdom of God. May a man be civilized and not converted, where then shall the Drunkard, and Glutton appear? May a man keep company with the wise Virgins, and yet be shut out? Shall not a companion of fools much more be destroyed? *Prov.* 13. 20. May a man be true and just in his dealing, and yet not be justified of God? What then will become of thee, O wretched man, whose conscience tells thee thou art false in thy trade, and false of thy word, and makest thine advantage by lying tongue? If men may be enlightned, and brought to the performance of holy duties and yet go down to perdition, for resting in them, and sitting down on this side of Conversion: what will become of you, O miserable families, that live as without God in the World.

And of you, O wretched sinners, with whom God is scarce in all your thoughts: that are so ignorant, that you cannot, or so careless, that you will not pray? O repent and be converted; break off your sins by righteousness: away to Christ for pardoning and renewing grace: give up your selves to him, to walk with him in holiness, or else you shall never see God. Oh that you would take the warnings of God! In his name I once more admonish you. Turn you at my reproof. *Prov. 1. 23.* Forsake the foolish and live, *Prov. 9. 6.* Be sober, righteous, godly. *Tit. 2. 12.* Wash your hands you sinners, purifie your hearts ye double minded. *James 4. 8.* Cease to do evil, learn to do well, *Esay. 1. 16, 17.* But if you will on, you must die. *Ezek. 33. 11.*

CHAP. II.

Shewing positively what Conversion is.

I May not leave you with your eyes half open, as he that saw men as trees walking. *Mat. 8. 24.* The word is profitable for doctrine, as well as reproof; *2 Tim. 3. 16.* And therefore having thus far conducted you by the shelves and rocks of so many dangerous mistakes, I would guide you at length into the harbour of truth.

Conversion then (in short) lies, in the thorow change both of the heart, and life. I shall briefly describe it in its nature and causes.

1. *The author it is the spirit of God; and therefore it is called, the sanctification of the spirit;*

2 *Thes.* 2. 13. and the renewing of the holy Ghost. *Ti.* 3. 5. Yet not excluding the other persons in the Trinity: For the Apostle teacheth us, to bless the Father of our Lord Jesus Christ, for that he hath begotten us again: *1 Per.* 1. 3. and Christ is said to give repentance to *Israel*; *Acts.* 5. 31. and is called the everlasting Father, *Esay.* 9. 6. and we his seed, and the Children which God hath given him, *Heb.* 2. 13. *Esay.* 53. 10. O blessed birth! Seven Cities contended for the birth of *Homer*: but the whole Trinity Fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the spirit. *Joh.* 3. 8.

So then it is a work above mans power. We are born, not of the will of the flesh, nor of the will of man; but of God. *John* 1. 31. Never think thou canst convert thy self. If ever thou wouldst be savingly converted, thou must despair of doing it in thine own strength. *Jer.* 31. 18. It is a Resurrection from the dead, *Rev.* 20. 5. *Eph.* 1. 2. a new creation, *Gal.* 6. 15. *Eph.* 2. 10. a work of absolute omnipotency: *Eph.* 1. 19. Are these out of the reach of humane power? If thou hast no more than thou hadst by thy first birth, a good nature, a meek and chaste temper, &c. thou art a very stranger to true conversion. This is a supernatural work.

2. *The moving cause is Internal, or External.*

The Internal mover is only free grace. Not by works of righteousness which we have done: but

but of his own mercy he saved us——by the renewing of the Holy Ghost, *Ti. 3. 5.* Of his own will begat he us, *1am. 1.* We are chosen and called unto Sanctification, not for it *Eph. 1. 4.*

God finds nothing in man to turn his heart, but to turn his stomach : enough to provoke his loathing, nothing to provoke his love. Look back upon thy self, O Christian. Take up thy verminous rags : Look upon thy self in thy blood. *Ex. 16. 6.* O reflect upon thy swinish nature, thy filthy swill, thy once beloved mire. *2 Pet. 2.* Canst thou think without loathing of thy trough and draugh ? Open thy sepulchre, *Mat. 23. 27.* Art not thou almost struck dead with the hellish damp ? behold thy putrid soul, thy loathsome members. O stench unsufferable, if thou dost but sense thine own putrification ! *Psal. 14. 3.* Behold thy ghastly visage, thy crawling lusts, thy slime and corruption. Do not thine own cloaths abhor thee ? *Job. 9. 31.* How then should holiness and purity love thee. Be astonished O Heavens at this, be moved O Earth. *Jer. 2. 12.* Who but must needs cry, Grace ! Grace ! *Zech 4. 7.* Hear and blush you Children of the most high. O you unthankful generation ! that free grace is no more in your mouths, in your thoughts ; no more adored, admired, commended by such as you. One would think you should be nothing but praising and admiring God, whatever you are. How can you make a shift to forget such grace, or to pass it over with a slight and seldom mention ?

What but free grace should move God to love you, unless sinmy could do it, or deformity could do it, unless vomit, or rottenness could do it? How affectionately doth Peter lift up his hands? *Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again.* 1 Pet. 1. 3. How feelingly doth Paul magnifie the free mercy of God in it? *God who is rich in mercy for his great love where-with he loved us; hath quickned us together with Christ; by Grace are ye saved,* Eph. 2. 4, 5.

The external mover is the merit and intercession of the blessed Jesus. He hath obtained gifts for the rebellious; *Psal. 68. 18.* and through him it is, that God worketh in us, what is well pleasing in his sight, *Heb. 13. 21.* Through him are all spiritual blessings bestowed upon us in Heavenly things, *Eph. 1. 3.* He intercedeth for the Elect, that believe not. *Joh. 17. 20.* Every Convert is the fruit of his travel. *Esai. 53. 11.* O never was infant born into the world with that difficulty, that Christ endured for us. How emphatically he groaneth in his travel? All the pains that he suffered on his Cross they were our birth pains, *Act. 2. 24.* *and was* the pulls and throws that Christ endured for us. He is made sanctification to us, *1 Cor. 1. 30.* He sanctified himself (that is set apart himself as a sacrifice) that we may be sanctified. *John 17. 19.* We are sanctified through the offering of his body once for all, *Heb. 10. 10.*

'Tis nothing then without his own bowels, but the merit and intercession of Christ, that prevails with God to bestow upon us conver-

ting grace. If thou art a new creature, thou knowest to whom thou owest it, to Christ's pangs and prayers. Hence the natural affection of a believer to Christ. The foal doth not more naturally run after the Dam, nor the suckling to the dugs, than a believer to Jesus Christ. And whither else shouldst thou go? If any in the World can shew that for thy heart, that Christ can, let them carry it. Doth Satan put in, doth the World court thee, doth sin sue for thy heart? Why, were these crucified for thee? **1 Cor. I. 13.** O Christian, love and serve the Lord while thou hast a being. Do not even the Publicans love those that love them? And shew kindness to them that are kind to them? **Mat. 5. 46, 47.**

3. The Instrument is either Personal, or Real.

The personal is the Ministry. *I have begotten you to Christ through the Gospel,* 1 Cor. 4. 15. Christ's Ministers are they that are sent to open mens eyes, and to turn them to God. *Acts* 26. 18.

O unthankful World, little do you know what you are doing, while you are persecuting the Messengers of the Lord. These are they whose business is (under Christ) to save you. Whom have you reproached and blasphemed? Against whom have you exalted your voice, and lifted your eyes on high? *Esay. 37. 23.* These are the servants of the most high God, that shew unto you the way of salvation, *Acts 16. 17.* and do you thus require them, O foolish and unwise? *Dent. 32. 6.* O sons of ingratitude, D 4 against

against whom do you sport your selves? against whom make ye a wide mouth, and draw out the tongue? *Esay.* 57. 3. These are the Instruments that God useth to convert and save you: and do you spit in the face of your Physicians, and throw your Pilots overboard? Father forgive them, for they know not what they do.

The Instrument Real is the word. We were begotten by the word of truth. This is it that enlightens the eyes, that converteth the soul, *Psa.* 19. 7, 8. that maketh wise to salvation, *2 Tim.* 3. 15. This is the incorruptible seed, by which we are born again. *1 Pet.* 1. 32. If we are washed, 'tis by the word, *Eph.* 5. 26. if we are sanctified, 'tis through the truth, *Joh.* 17. 17. This generates faith, and regenerates us. *Rom.* 10. 17. *Jam.* 1. 18.

O ye Saints, how should you love the word? for by this you have been converted. O ye sinners, how should you ply the word? for by this you must be converted. No other ordinary means but this. You that have felt its renewing power, make much of it while you live, be for ever thankful for it. Tie it about your necks, write it upon your hands, lay it in your bosoms. *Prov.* 6. 21, 22. When you go let it lead you, when you sleep let it keep you, when you wake let it talk with you. Say with holy *David*, I will never forget thy precepts, for by them hast thou quickned me. *Psal.* 119, 93. You that are unconverted, read the word with diligence, flock to it, where powerfully preached; fill the porches, as the multitude
of

of the impotent, blind, halt, withered, waiting for the moving of the water. *John* 5. 3. Pray for the coming of the spirit in the word. Come off thy knees to the sermon: and come to thy knees from the sermon. The seed doth not prosper because not watered by prayers and tears, nor covered by meditation.

4. *The final cause is mans salvation, and Gods glory.* We are chosen through sanctification to Salvation, 2 *Thes.* 2. 13. Called that we might be glorified, *Rom.* 8. 30. but especially, that God might be glorified, *Esay.* 60. 21. that we should shew forth his praises, 1 *Pet.* 2. 9. and be fruitful in good works, *Col.* 1. 10.

O Christian, do not forget the end of thy calling, let thy light shine, *Mat.* 5. 16. Let thy Lamp burn, let thy Fruits be good, and many, and in season, *Psal.* 1. 3. Let all thy designs fall in with Gods, that he may be magnified in thee, *Phil.* 1. 20. Why should God repent that he hath made thee a Christian, as in the time of the old world, that he made them men? *Gen.* 6. 6. Why shouldst thou be an eye-sore in his Orchard, *Luk.* 7. by thy unfruitfulness? or a son that causeth shame, as it were a grief to thy father, and a bitterness to her that bare thee, *Prov.* 17. 25. *Prov.* 10. 5. O let the womb bless thee that bare thee, *Prov.* 17. 21. He that begets a fool doth it to his sorrow; and the father of a fool hath no joy.

5. *The subject is the elect sinner, and that in all his parts and powers, members and mind.* Whom God predestinates, them only he calls. *Rom.* 8. 30. None are drawn to Christ by their calling,

nor

nor come to him by believing, but his sheep, those whom the father hath given him, 1 *John* 6. 37, 44. Effectual calling runs parallel with eternal election. 2 *Pet.* 1. 10.

Thou beginnest at the wrong end, if thou disputest first about thine election. Prove thy conversion, and then never doubt of thine election. Or canst thou not yet prove it? Set upon a present and thorow turning. Whatever Gods purposes be (which are secret) I am sure his promises are plain. How desperately do rebels argue? If I am elected I shall be saved, do what I will: If not, I shall be damned, do what I can. Perverse sinner, wilt thou begin where thou shouldest end? Is not the word before thee? What saith it? *Repent and be converted, that your sins may be blotted out, Acts. 3. 19. If you mortifie the deeds of the body, you shall live, Rom. 8. 13. Believe and be saved, Act. 16. 31.* What can be plainer? Do not stand still, disputing about thine election, but set to repenting and believing. Cry to God for converting grace. Revealed things belong to thee, in these busie thy self. 'Tis just (as one well) that they that will not feed on the plain food of the word, should be choaked with the bones. What ever Gods purposes be, I am sure his promises be true. Whatever the decrees of Heaven be, I am sure, that if I repent and believe I shall be saved; and that if I repent not, I shall be damned. Is not here plain ground for thee: and wilt thou yet run upon the rocks.

More particularly, this change of conversion passes thorowout in the whole subject. A carnal

nal person may have some shreds of good morality, a little near the list, but he is never good throughout the whole cloth, the whole body of Holiness and Christianity; Feel him a little further near the ridge, and you shall see him to be but a deceitful piece. Conversion is not a repairing of the old building, but it takes all down and erects a new structure: it is not the putting in a patch or sowing on a list of holiness; but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabrick, from the foundation to the top-stone all fire-new. He is a new man, *Eph.* 4. 24. a new creature. All things are become new, *2 Cor.* 5. 17. Conversion is a deep work, a heart work; *Acts* 2. 37, and 16. 14. it turns all upside down, and makes a man begin a new world. It goes *throughout* with men, *throughout* the Mind, *throughout* the Members, *throughout* the motions of the whole life.

1. *Throughout the mind.* It makes an universal change within. First it turns the ballance of the judgment, so that God and his Glory do weigh down all carnal and worldly interests. *Acts* 20. 24. *Phil.* 1. 20. *Psal.* 73. 25. It opens the eye of the mind, and makes the scales of its native ignorance to fall off, and turns men from darkness to light. *Acts* 26. 18. *Eph.* 5. 8. *1 Pet.* 2. 9. The man that before saw no danger in his condition, now concludes himself lost, and for ever undone, *Acts* 2. 37. except renewed by the power of Grace. He that formerly thought there was little hurt in sin, now comes to

to see it to be the chief of evils; he sees the unreasonableness, unrighteousness, the deformity and the filthiness that is in sin, so that he is affrighted with it, loaths it, dreads it, flies it, and even abhors himself for it, *Rom.* 7. 15. *Job* 42. 6. *Ezek.* 36. 31. He that could see little sin in himself, and could find no matter for confession (as it was said of that learned Ignoramus *Bellarmino* (who it seems while he knew so much abroad, was a miserable stranger to himself,) that when he was to be confessed by the Priest, could not remember any thing to confess but was fain to run back to the sins of his youth) I say he that could not find matter for confession, unless it were some few gross and staring evils, now sin reviveth with him, *Rom.* 7. 9. he sees the rottenness of his heart, and desperate and deep pollution of his whole nature: he cries, unclean, unclean, *Lev.* 13. 45. Lord purge me with Hysop, wash me thoroughly, create in me a new heart, *Psal.* 51. 2, 7, 10. He sees himself altogether become filthy, *Psal.* 14. 3. corrupt both root and tree, *Mat.* 7. 17, 18. he writes *unclean* upon all his parts, and powers, and performances, *Esay.* 63. 6. *Rom.* 7. 18. He discovers the nasty corners that he was never aware of, and sees the blasphemy, and theft, and murther, and adultery that is in his heart, which before he was ignorant of. Heretofore he saw no form nor comeliness in Christ, no beauty that he should desire him; but now he finds the hid treasure, and will sell all to buy this field. Christ is the pearl he seeks, sin the puddle he loaths.

Now

Now according to this new light, the man is of another mind, another judgment, than before he was: Now God is all with him: he hath none in Heaven nor in Earth like him, *Psal. 73. 25.* He prefers him truly before all the World: his favour is his life: the light of his Countenance is more than Corn and Wine and Oyl, (the good that he formerly enquired after, and set his heart upon, *Psal. 4. 6, 7.*) Now let all the World beset on one side, and God alone on the other? Let the Harlot put on her paint, and gallantry, and present her self to the soul (as when Satan would have tempted our Saviour with her) in all the glory of her Kingdoms, yet the soul will not fall down and worship her; but will prefer a naked, yea a crucified, persecuted Christ before her, *Phil. 3. 8. 1 Cor. 22.* Not but that a Hypocrite may come to yield a general assent to this, that God is the chief good: yea the wiser Heathens (some few of them) have at last stumbled upon this: but there is a difference between the absolute, and comparative judgment of the understanding. No Hypocrite comes so far, as to look upon God, as the most desirable and suitable good to him, and thereupon to acquiesce in him. This was the converts voice; *The Lord is my portion saith my soul Whom have I in Heaven but thee? and there is none upon earth, that I desire besides thee. God is the strength of my heart and my portion for ever, Psal. 73. 25, 26. Lam. 3. 24.*

Secondly, it turns the byass of the Will, both as to means and end (1.) The intension of the will is

is altered, *Ezek.* 36. 26. *Jer.* 31. 33. *Esay* 26. 8, 9. Now the man hath new ends and designs. Now he intends God above all, and desires and designs nothing in all the world so much, as that Christ may be magnified in him, *Phil.* 1. 20. He accounts himself more happy in this, than in all that the earth could yield, that he may be serviceable to Christ, and bring him glory in his generation. This is the Mark he aims at, that the name of Jesus may be great in the world, and that all the sheaves of his brethren may bow to this sheaf.

Reader, dost thou view this and never ask thy self, whether it be thus with thee? Pause a while, and breathe on this great concernment.

2. *The election also is changed*, so that he chooses another way, *Psal.* 119. 30. He pitches upon God as his blessedness, and upon Christ as the principal, and holiness as the subordinate means, to bring him to God. *Joh.* 14. 6. *Rom.* 2. 7. He chooses Jesus for his Lord. *Col.* 2. 6. He is not meerly forced into Christ by the storm, nor doth he take Christ for bare necessity, as the man begged from the gallows, when he takes the wife, rather than the halter: but he comes off freely in the choice. This match is not made in a fright, as with the terrified conscience, or dying sinner, that will seemingly do any thing for Christ, but doth only take Christ, rather than hell: but he deliberately resolves, that Christ is his best choice, *Phil.* 1. 23. and would rather have him to choose, than all the good of this world, might he enjoy it while he would. Again, he takes holiness for his path. He doth

not out of meer necessity submit to it : but he likes and loves it. *I have chosen the way of thy Precepts*, *Psal.* 119. 173. He takes Gods testimonies not as his bondage, but as his heritage, yea his heritage for ever : *Ps.* 111. he counts them not his burden, but his blifs, not his cords but his cordials. *1 Job.* 5. 3. *Psal.* 119. 14, 16, 47. He doth not only bear, but take up Christs yoaik. He takes not holiness, as the stomach doth the loathed potion, (which it will down with rather than dye) but as the hungry doth his beloved food. No time passes so sweetly with him (when he is himself) as that he spends in the exercises of holiness; these are both his aliment, and his element, the desire of his eyes, and the joy of his heart. *Job.* 23. 12. *Psal.* 119. 82, 131, 162, 174. *Psal.* 63. 5.

Put thy conscience to it as thou goest, whether thou art the man. O hapy man, if this be thy case ! But see thou be thorow and partial in the search.

Thirdly, it turns the bent of the affection. *2 Cor.* 7. 11. These run all in a new chanel. The *Jordan* is now driven back, and the water runs upward against its natural course.

Christ is his *Hope*, *1 Tim.* 1. 1. this is his prize *Phil.* 3. 8. here his eye is, here his heart is. He is contented to cast all over board (as the merchant in the storm, ready to perish) so he may but keep this Jewel.

The thirst of his *Desires* is, not after gold, but grace, *Phil.* 3. 13. He hungers after it, he seeks it as silver, he digs for it as for hid treasure :

sure: he had rather be gracious, than be great; he had rather be the holiest man on earth, than the most learned, the most famous, most prosperous. While carnal, he said: Oh! If I were but in great esteem, and rolled in wealth, and swim'd in pleasure, if my debts were paid, and I and mine provided for, then I were a happy man: but now the tune is changed. Oh, saith the Convert, if I had but my corruptions subdued; if I had such measures of grace, such fellowship with God, though I were poor and despised, I should not care, I should account my self a blessed man. Reader, is this the language of thy soul?

His *Joy*s are changed. He rejoyceth in the wayes of Gods testimonies, as much as in all riches, *Psa.* 119. 14. He delights in the Law of the Lord, wherein once he had little favour. He hath no such Joy, as in the thoughts of Christ, the fruition of his company, the prosperity of his people.

His *Cares* are quite altered. He was once set for the World, and any scraps of by-time, nothing (too often) was enough for his soul. Now he gives over caring for the Asses, and sets his heart on the Kingdom. Now all the cry is, *What shall I do to be saved?* *Acts.* 16 30. His great solicitude is, how to secure his soul. Oh! how he would bless you, if you could but put him out of doubt of this!

His *Fears* are not so much of suffering, but of sinning, *Heb.* 11. 25, 27. Once he was afraid of nothing so much as the loss of his estate, or esteem, the displeasure of friends, the frowns of

of the great : nothing sounded so terrible to him, as pain, or poverty, or disgrace. Now these are little to him, in comparison of Gods dishonour, or displeasure. How warily doth he walk, lest he should tread on a snare? He seareth alway, he looks before and behind; he hath his eye upon his heart, and is often casting over his shoulder, lest he should be overtaken with sin, *Psal.* 39. 1, *Prov.* 28. 14. *Eccles.* 2. 14. It kills his heart to think of losing Gods favour; this he dreads as his only undoing, *Psal.* 51. 11, 12. *Psal.* 119. 8. No thought in the world doth pinch him and pain him so much, as to think of parting with Christ.

His Love runs a new course. My Love was crucified - (said holy Ignatius) that is, my Christ. This is my beloved, saith the Spouse *Cant.* 5. 16. How doth *Augustine* often pour his loves upon Christ.

He can find no words sweet enough. Let me see thee, O Light of mine eyes. Come, O thou joy of my spirit; Let me behold thee, O the gladness of my heart. Let me love thee, O life of my soul. Appear unto me, O my great delight, my sweet comfort, O my God, my life, and the whole glory of my soul. Let me find thee, O desire of my heart: Let me hold thee, O love of my soul. Let me embrace thee, O heavenly Bridegroom. Let me possess thee, O eternal blessedness, &c.

His Sorrows have now a new vent. *2 Cor.* 7. 9. 10. The view of his sins, the sight of a Christ crucified, that would scarce stir him before, now how much do they affect his heart?

His *Hatred* boils, his *Anger* burns against sin, *Psal.* 119. 104. He hath no patience with himself: he calls himself fool, and beast, and thinks any name too good for himself, when his indignation is stirred up against sin, *Psal.* 73. 22. *Job.* 30. 2. He could once swill in it, with too much pleasure; now he loaths the thought of returning to it, as much as of licking up the filthiest vomit.

Commune then with thine own heart, and attend the common and general current of thine affections, whether it be towards God in Christ, above all other concerns. Indeed sudden and strong commotions of the affections and sensitive part, are oft-times found in hypocrites; especially where the natural constitution leads thereunto: and contrariwise, the sanctified themselves are many times without sensible stirrings of the affections, where the temper is more slow, dry and dull. The great inquiry is, whether the judgment and will be standingly determined for God, above all other good, real or apparent: and if the affections do sincerely follow their choice, and conduct, though it be not so strongly and sensibly, as is to be desired, there is no doubt, but the change is saving.

2. *Thoroughout the Members.* These that were before the instruments of sin, are now become the holy utensils of Christs living Temple, *Rom.* 6. 16. *1 Cor.* 3. 16. He that before made, as it were, a baud or a barrel of his body, now possesseth his vessel in sanctification, and honour, in temperance, chastity, and sobriety, as dedica-
ted

ed to the Lord, *1 Thes. 44. Gal. 5.22, 23. 1 Cor. 6. 19, 20.*

The *Eye* that was once a wandering eye, a wanton eye, a haughty, a covetous eye, is now employed, as *Mary*, in weeping over her sins, *Luk. 7. 38.* in beholding God in his works *Psal. 8. 3.* in reading his word, *Acts 8. 30.* in looking up and down for objects of mercy, and opportunities for his service.

The *Ear* that was once open to Satans call, and that (like a vitiated palat) did relish nothing so much as filthy, or at least frothy talk, and the fools laughter, is now bored to the door of Christs house, and open to his discipline. It saith, *Speak Lord for thy servant heareth.* It cries with him, *veniat verbum Domini,* and waits for his word as the rain, and relishes them more than the appointed food, *Job 23. 12.* than the honey and the honey comb, *Psal. 19. 10.*

The *Head*, that was the shop of worldly designs, is now filled with other matters, and set on the study of Gods will, *Psal. 1. 2. Psal. 119. 97.* and the man beats his head, not so much about his gain, but about his duty. The *thoughts* and *cares* that now fill his head are principally, how he may please God, and flee sin.

His *Heart*, that was a sty of filthy lusts, is now become an altar of Incense, where the fire of divine love is ever kept in, and whence the daily sacrifice of prayer and praises, and sweet incense of holy desires, ejaculations, and anhelations are continually ascending, *Psal. 108. 1.*

Psal. 119. 20. *Psal.* 139. 17, 18.

The *Mouth* is become a well of life, his *Tongue* as choice silver, and his *Lips* feed many: Now the salt of grace hath seasoned his speech, and eat out the corruption, *Col.* 4. 6. and cleanseth the man from his filthy communication, flattery, boasting, rayling, lying, swearing, backbiting, that once came like the flashes proceeding from the hell that was in the heart. *James* 3. 6. 7. The *Throat*, that was once an open sepulchre, *Rom.* 3. 13. now sends forth the sweet breath of prayer, and holy discourse, and the man speaks in another Tongue, in the Language of *Canaan*, and is never so well, as when talking of God, and Christ, and the matters of another World. His *Mouth* bringeth forth wisdom, his *Tongue* is become the silver Trumpet of his makers praise, his glory and the best member that he hath.

Now here you shall have the hypocrite halting. He speaks it may be like an Angel, but he hath a covetous eye, or the gain of unrighteousness in his hand. Or the hand is white, but his heart is full of rottenness, *Mat.* 13. 27. full of unmortified cares, a very oven of lust, a shop of pride, the seat of malice. It may be with *Nebuchadnezzar's* Image, he hath a Golden head, a great deal of knowledge: but he hath feet of clay, his affections are worldly, he minds earthly things, and his way and walk are sensual, and carnal, you may trace him in his secret haunts, and his footsteps will be found in some by-paths of sin. The work is thorowout with him.

3. *Thoroughout the motives, or the life, and practice.* The new man takes a new course, *Eph.* 2. 2, 3. His Conversation is in Heaven, *Phil.* 3. 20. No sooner doth Christ call by effectual grace, but he strait way becomes a follower of him, *Mat.* 4. 20. When God hath given the new heart and writ his law in his mind, he forthwith walks in his statutes and keeps his judgments, *Ezek.* 36. 26, 27.

Though sin may dwell (God knows a wearisome and unwelcome guest) in him, yet it hath no more dominion over him. *Rom.* 6. 14, 7. He hath his fruit unto holiness, *Rom.* 6. 22. and though he makes many a blot, yet the law and life of Jesus is that he eyes, as his copy, *Psal.* 119. 30. *Heb.* 12. 2. and hath an unfeigned respect to all Gods commandments, *Pf.* 119. 6. He makes conscience even of little sins & little duties, *Psal.* 119. 113. His very infirmities which he cannot help, though he would, are his souls burden, and are like the dust in a mans eye, which though but little, yet are not a little troublesome. [O man, Dost thou read this, and never turn in upon thy soul by self-examination?] The sincere Convert is not one man at Church, and another at home: he is not a Saint on his knees, and a Cheat in his shop: he will not tithe mint and cummin, and neglect mercy and judgment, and the weighty matters of the Law: he doth not pretend piety and neglect morality, *Mat.* 23. 14. but he turns from all his sins and keeps all Gods Statutes, *Ezek.* 18. 21. though not perfectly (except in desire and endeavour) yet sincerely, not allowing

himself in the breach of any, *Rom. 7. 15*. Now he delights in thy word, and sets himself to prayer, and opens his hand, (if able) and draws out his soul to the hungry, *Rom. 7. 22*. *Psal. 109. 4*. *Esay. 58. 10*. He breaketh off his sins by righteousness, and his iniquities by shewing mercy to the poor, *Dan. 4. 27*. and hath a good conscience willing in all things to live honestly, *Heb. 13. 18*. and to keep without offence towards God and men.

Here again you shall find the unsoundness of many professors, that take themselves for good Christians. They are partial in the law, *Mal. 2. 9*. and take up with the cheap and easie duties of religion, but they go not thorow with the work. They are as a cake not turned, half roasted, and half raw. It may be you shall have them exact in their words, punctual in their dealings, but then they do not exercise themselves unto godliness; and for examining themselves, and governing their hearts, to this they are strangers. You may have them duly at the Church, but follow them to their families, and there you shall see little but the world minded, or if they have a road of family duties, follow them to their closets, and there you shall find their souls are little looked after. It may be they seem otherwise religious, but bridle not their tongues, and so all their religion is in vain, *Jam. 1. 26*. It may be they come up to closet and family prayer; but follow them to their shops, and there you shall find them in a trade of lying, or some covert and cleanly way of deceit. Thus the hypocrite goes not thorow.

thorowout in the course of his obedience.
And thus much for the subject of Conversion.

6. *The terms are either from which, or to which.*

1. *The terms from which we turn in this motion of Conversion, are sin, Satan, the world, and our own righteousness.*

first, *Sin.* When a man is converted, he is forever out with sin: yea with all sin. *Psal.* 119. 128. but most of all with his own sins, and especially with his bosom sin, *Psal.* 18. 23. Sin is now the But of his indignation, *2 Cor.* 7. 11. he thirsts to bathe his hands in the blood of his sins. His sins set abroach in sorrows. It is sin that pierces him and wounds him: he feels it like a thorn in his side, like a prick in his eyes, he groans and struggles under it, and not formally, but feelingly cries out, *O wretched man*: he is not impatient of any burden so much as of his sin, *Psal.* 40. 12. If God should give him his choice, he would choose any affliction, so he might be rid of sin. He feels it like the cutting gravel in his shooes, pricking, and paining him as he goes.

Before Conversion he had light thoughts of sin: he cherished it in his bosom, as *Uriah* his lamb: he nourished it up, and it grew up together with him; it did eat as it were of his own meat, and drank of his own cup, and lay in his bosom, and was to him as a daughter; but when God opens his eyes by conversion, he throws it away with abhorrence, *Esay.* 30.

22. as a man would a loathsome road, which in the dark he had hugged fast in his bosome, and thought it had been some pretty and harmless bird. When a man is savingly changed, he is not only deeply converted of the danger, but defilement of sin: and O how earnest is he with God to be purified? He loaths himself for his sins, *Ezek.* 36. 31. He runs to Christ, and casts himself into the fountaine opened for sin and for uncleanness, *Zech.* 13. 31. If he fall what a stir is there to get all clean again? He flies to the word, and washes, and rubs, and rinches, labouring to cleanse himself from all filthiness both of flesh and spirit: He abhors his once beloved sin, *Psal.* 18. 23. as a cleanly nature doth the trough, and mire, wherein he sees the swine delight.

The sound Convert is heartily engaged against sin. He wrestles with it, he wars against it. He is too often foiled, but he never yields the cause, nor lays down the weapons; but he will up, and to it again, while he hath breath in his body. He will never give quiet possession, he will make no peace; he will give no quarter, he falls upon it, and fires upon it, and is still disquieting of it with continual alarms. He can forgive his other enemies; he can pity them, and pray for them, *Acts* 7. 60. but here he is implacable, here he is set upon revenge: he hunteth, as it were, for the precious life; his eye shall not pity, his hand shall not spare, though it be a right hand or a right eye: Be it a gainful sin, most delightful to his nature, a support to his esteem with carnal friends; yet he will rather throw

throw his gain down the kennel, see his credit fall, or the flower of pleasure whither in his hand, than he will allow himself in any known way of sin, *Luke 19. 8.* He will grant no indulgence, he will give no toleration, but he draws upon sin where ever he meets it, and frowns upon it with his unwelcome salute, *Have I found thee, O mine enemy!*

Reader, hath conscience been at work, while thou hast been looking over these lines? Hast thou pondered these things in thine heart? Hast thou searched the book within, to see if these things be so? If not, read it again, and make thy conscience to speak whether or no it be thus with thee.

Hast thou crucified thy flesh with its affections and lusts; and not only confessed, but forsaken thy sins; all sin in thy fervent desires, and the ordinary practise of every deliberate and wilful sin in thy life? If not, thou art yet unconverted. Doth not conscience fly in thy face, as thou readeest, and tell thee that thou livest in away of lying for thy advantage, that thou usest deceit in thy calling, that there is some way of secret wantonness that thou livest in? why then, do not deceive thy self, thou art in the gall of bitterness, and bond of iniquity.

Doth not thy unbridled tongue, thy brutish intemperance, thy wicked company, thy neglect of prayer, of hearing and reading the word, now witness against thee, and say, *We are thy works and we will follow thee?* Or if I have not hit the right, doth not the bird within

intell them, there is such or such a way, that thou knowest to be evil, that yet for some carnal respect thou dost tolerate thy self in, and art willing to spare? If this be the case, thou art to this day unregenerate, and must be changed or condemned.

Secondly, *Satan*. Conversion binds the strong man, spoils his armour, casts out his goods, turns men from the power of Satan unto God, *Acts* 26. 18. Before, the Devil could no sooner hold up his finger to the sinner, to call him to his wicked company, sinful games, filthy delights, but presently he follows, like an Ox to the slaughter, and a fool to the correction of the stocks, as the bird that hasteth to the prey, and knoweth not that it is for his life. No sooner could Satan bid him lie, but presently he had it upon the top of his tongue, *Act*. 5. 3. no sooner could Satan offer a wanton object, but he was stung with lust. The Devil could do more with him than God could. If the Devil say, away with these family duties, be sure they shall be rarely enough performed in his house. If the Devil say, away with this strictness, this preciseness, he will keep far enough from it. If he tells him there's no need of these closet duties, he shall go from day to day and scarce perform them. But now he is converted, he serves another master, and takes quite another course, *1 Pet.* 4. 4. he goes and comes at Christs beck. *Col.* 3. 24. Satan may sometimes catch his foot in his trap; but he will no longer be a willing captive. He watches against the snares and baits of Satan, and studies to be

be acquainted with his devices. He is very suspicious of his plots, and is very jealous, in what comes athwart him, lest Satan should have some design upon him. He wrestles against principalities and powers, *Eph. 6*. He entertains the messenger of Satan as men do the messenger of death. He keeps his eye upon his enemy. *1 Pet. 5. 8.* and watches in his duties, lest Satan should put in his foot,

Thirdly, the *World*. Before sound faith, a man is overcome of the world. Either he bows down to *Mammon*, or idolizes his reputation, or is a lover of pleasure, more than a lover of God, *2 Tim. 3. 4*. Here's the root of mans misery by the fall; he is turned aside to the creature, instead of God, and gives that esteem, confidence, affection to the creature, that is due to him alone, *Rom. 1. 25. Mat. 10. 37. Prov. 18. 11. Jer. 17. 5*.

O miserable man ! What a deformed monster hath sin made thee. God made thee little lower than the Angels, sin little better than the devils, *Joh. 6. 70.* and *8. 44.* a monster that hath his head and heart, where his feet should be, and his feet kicking against Heaven, and every thing out of place, the world, that was formed to serve thee, is come to rule thee; and the deceitful harlot hath bewitched thee with her enchantments, and made thee bow down and serve her.

But converting grace sets all in order again, and puts God in the Throne, and the world at his footstool, *Psal. 73. 25*. Christ in the heart,
and

and the world under feet, *Eph. 3. 17. Rev. 12. 1.* So Paul, *I am crucified to the world, and the world to me, Gal. 6. 14.* Before this change all the cry was who will shew us any (worldly) good: but now he sings another tune. Lord lift thou up the light of thy countenance upon me, and take the corn and wine whoso will, *Psal. 4. 6. 7.* Before, his hearts delight and content was in the world; then the Song was, *Soul take thine ease, eat, drink and be merry, thou hast much goods laid up for many years:* but now all this is withered, and there is no comeliness that he should desire it, and he tunes up with the sweet Psalmist of Israel, *The Lord is the portion of mine inheritance; the lines are fallen to me in a fair place, and I have a goodly heritage.* He blesses himself, and boasts himself in God, *Psal. 34. 2. Lam. 3. 24.* nothing else can give him content. He hath written vanity and vexation upon all his worldly enjoyments, *Ec. 1. 2.* and loss and dung upon all humane excellencies, *Phil. 3. 7, 8.* He hath life and immortality now in chase, *Rom. 2. 7.* he trades for grace and glory, and hath the Crown incorruptible in pursuit, *1 Cor. 9. 25.* His heart is set in him to seek the Lord, *1 Chron. 22. 19.* and *2 Chron. 15. 15.* He first seeks the Kingdom of Heaven and the righteousness thereof, and religion is no longer a matter by the by with him, but the main of his care, *Mat. 6. 33. Psal. 27. 4.* Now the gawdy idol is become *Nehushtan*; *2 Kings 18. 4.* and he up and treads upon it, as *Diogenes* trampling on *Plato's* hangings, and saying *Calco Platonis fastum.* Before the world

world had the swaying interest with him : He would do more for gain than godliness, *1 Tim.* 6. 5. more to pleasure his friend, or his flesh, than to please the God that made him, and God must stand by till the world were first served ; but now all must stand by : he hates father and mother and life and all in comparison of Christ, *Luke* 14. 26.

Well then, pause a little, and look within. Doth not this nearly concern thee ? Thou pretendest for Christ ; but doth not the world sway thee ? Dost thou not take more real delight and content in the world, than in him ? Dost not thou find thy self better at ease when the World goes to thy mind, and thou art encompassed with carnal delights, than when retired to prayer and meditation in thy closet, or attending upon Gods Word and Worship ? No surer evidence of an unconverted estate, than to have the things of the world uppermost in our aims, love, and estimations, *Joh.* 2. 15. *Jam.* 4. 4.

With the sound convert Christ hath the supremacy. How dear is this name to him ? How precious is its savour ? *Cant.* 1. 3. *Psal.* 45. 8. The name of Jesus is engraven upon his heart, *Gal.* 4. 19. and lies as a bundle of mirth between his breasts, *Cant.* 1. 13. 14. Honour is but air, and laughter is but madness, and *Mammon* is fallen like *Dagon* before the Ark, with hands and head broken off on the threshold, when once Christ is savingly revealed. Here is the pearl of great price to the true Convert ; here is his treasure, here is his hope, *Mat.* 13. 44. 45.
this

This is his glory : My beloved is mine, and I am his, *Gal. 6. 14. Cant. 2. 16.* O 'tis sweeter to him to be able to say, Christ is mine, than if he could say, the Kingdom is mine, the *Indies* are mine.

Fourthly, *your own Righteousness.* Before conversion, man seeks to cover himself with his own fig-leaves, *Phil. 3. 6, 7.* and to lick himself whole with his own duties, *Mic. 6. 6, 7.* He is apt to trust in himself, *Luk. 16. 15.* and 18. 9. and set his own righteousness, and to reckon his Counters for Gold, and not submit to the righteousness of God, *Rom. 10. 3.* But Conversion changes his mind; now he casts away his filthy rags, and counts his own righteousness, but a menstruous cloth: he casts it off, as a man would the verminous tatters of a nasty beggar, *Esay. 64. 6.* Now he is brought to poverty of spirit. *Mat. 5. 3.* complains of and condemns himself, *Rom. 7.* and all his inventory is, *poor, and miserable, and wretched, and blind, and naked, Rev. 3. 17.* he sees a world of iniquity in his holy things, & calls his once idolized righteousness, but flesh, and loss, and dog-meat, and would not for a thousand worlds be found in himself, *Phil. 3. 4, 7, 8, 9.* His finger is ever upon his sores, *Psal. 51. 3.* his sins, his wants. Now he begins to set a high price upon Christs righteousness: he sees the need of a Christ in every duty, to justify his person, and justify his performances: he cannot live without him, he cannot pray without him; Christ must go with him, or else he cannot come into the presence of God; he leans upon the hand

of Christ and so he bows himself in the house of his God. He sets himself down for a lost undone man without him. His life is hid in Christ, as the life of a man in the heart. He is fixed in Christ, as the roots of the tree spread in the earth for stability and nutriment. Before, the news of a Christ was a stale and sapless thing: but now how sweet is a Christ? *Augustine* could not relish his before so much admired *Cicero*, because he could not find the name of Christ. How pathetically cries he? *Dulcissime, amantissime, benignissime, Carissime &c. quando te videbo? quando satiar de plenitudine tua? Medit. c. 37.* O most sweet, most loving, most kind, most dear, most precious, most desired, most lovely, most fair, &c. all in a breath, when he speaks of and to his Christ. In a word, the voice of the Convert is, with the Martyr, *None but Christ.*

2. The terms which are either *Ultimate*, or *Subordinate* and *Mediate*.

The *Ultimate* is God the Father, Son, and Holy Ghost, whom the true Convert takes, as his All-sufficient and eternal blessedness. A man is never truly sanctified, till his very heart be in truth set upon God, above all things, as his portion and chief good. These are the natural breathings of a believers heart, *Thou art my portion O Lord, Psal. 1. 9. 57. My soul shall make her boast in the Lord, Psal. 34. 2. My expectation is from him: he only is my rock, and my salvation, he is my defence: in God is my salvation, and my glory, the rock my strength, and my refuge is in God, Psal. 62. 1, 2, 5, 6, 7. Psal. 18. 1, 2.*

Would

Would you put it to an issue, whether you be converted or not, now then let thy soul and all that is within thee attend.

Hast thou taken God for thy happiness? Where doth the content of thy heart lie? Whence doth thy choicest comfort come in? Come then, and with *Abraham* lift up thine eyes, Eastward, and Westward, and Northward, and Southward, and cast about thee what it is, that thou wouldst have in Heaven or earth to make thee happy. If God should give thee thy choice, as he did to *Solomon*, or should say to thee, as *Abashuerus* to *Esther*, *What is thy petition, and what is thy request, and it shall be granted thee; Esther 5. 3.* What wouldst thou ask? go into the gardens of pleasure, and gather all the fragrant flowers from thence: would these content thee? Go to the treasures of *Mammon*, suppose thou mightest lade thy self, while thou wouldst from hence: go to the towers, to the trophies of honour; what thinkest thou of being a man of renown, and having a name like the name of the great men of the earth? Would any of this, all this suffice thee, and make thee count thy self a happy man, if so then certainly thou art carnal and unconverted. If not, go further; wade into the divine excellencies, the store of his mercies, the hiding of his power, the deeps unfathomable of his All-sufficiency. Doth this suit thee best, and please thee most? Dost thou say, *'Tis good to be here. Mat. 17. 4. Here I will pitch, here I will live and dye?* Wilt thou let all the world go, rather than this? Then 'tis well

well between God and thee: Happy art thou, O man, happy art thou, that ever thou wast born. If a God can make thee happy, thou must needs be happy: for thou hast avouched the Lord to be thy God, *Deut. 26. 17.* Dost thou say to Christ, as he to us, *Thy father shall be my father, and thy God my God, Joh. 20. 17.* Here is the turning point. An unsound professor never takes up his rest in God; but converting grace does the work, and so cures the fatal misery of the fall, by turning the heart from its idols, to the living God, *1 Thes. 1. 9.* Now saies the soul, *Lord, whither should I go? Thou hast the words of eternal life, Joh. 6. 68.* Here he centers, here he settles. Oh 'tis as the entrance of Heaven to him, to see his interest in God. When he discovers this, he saith, *Returne unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. Psal. 116. 7.* and it is even ready to breath out *Simeons song, Lord, now lettest thou thy servant depart in peace, Luke 2. 29.* and saith, with *Jacob*, when his old heart revived at the welcome tidings, *It is enough, Gen. 45. 28.* When he sees he hath a God in Covenant to go to; *this is all his salvation and all his desire, 2 Sam. 23. 5.*

Man, is this thy case? Hast thou experienced this? Why, then blessed art thou of the Lord. God hath been at work with thee, he hath laid hold on thine heart by the power of converting grace; or else thou couldst never have done this.

The *Mediate* term of Conversion is either *Principal*, or *less Principal*.

The *Principal* is Christ, the only mediator between God and Man, *1 Tim.* 2. 5. His work is to bring us to God, *1 Pet.* 3. 18. he is the way to the Father, *Joh.* 14. 6. the only plank on which we may escape, the only door by which we may enter, *Joh.* 10. 9. Conversion brings over the soul to Christ, to accept of him, *Col.* 2. 6. as the only means to life, as the only way, the only name given under Heaven, *Acts* 4. 12. He looks not for salvation in any other, but him; nor in any other with him; but throws himself on Christ alone; as one that should cast himself with spread arms upon the Sea.

Here (saith the convinced sinner) *here I will venture, and if I perish, I perish: If I die, I will die here. But Lord suffer me not to perish under the pitiful eyes of thy mercy. Intreat me not to leave thee, or to turn away from following after thee,* *Ruth* 1. 16. *Here I will throw my self. If thou kick me, if thou kill me,* *Job* 13. 15. *I will not go from thy door.*

Thus the poor soul doth venture on Christ, and resolvedly adhere to him. Before Conversion, the man made light of Christ, minded the Farm, Friends, Merchandise, more than Christ. *Mat.* 22. 5. now Christ is to him as his necessary food, his daily bread, the life of his heart, the staff of his life, *Phil.* 3. 9. His great desire is, that Christ may be magnified in him, *Phil.* 1. 20. His heart once said, as they to the Spouse, *What is thy beloved, more than another?* *Cant.* 5. 9. He found more sweetness in his merry company, wicked games, earthly delights

lights, than in Christ. He took Religion for a fancy, and the talk of great enjoyments for an idle dream. But now to him to live is Christ. He sets light by all that he accounted precious for the excellency of the knowledge of Christ, *Phil.* 3. 8.

All of Christ is accepted by the sincere Convert. He loves not only the wages, but work of Christ, *Rom.* 7. 22. not only the benefits, but the burden of Christ. He is willing not only to tread out the corn, but to draw under the yoke: he takes up the commands of Christ, yea and the Cross of Christ, *Mat.* 11. *Mat.* 16. 24.

The unsound closes by the halves with Christ: he is all for the salvation of Christ, but he is not for sanctification: he is for the privileges, but appretiates not the person of Christ. He divides the offices and benefits of Christ. This is an error in the foundation. Whoso loveth life, let him beware here. 'Tis an undoing mistake, of which you have been often warned, and yet none more common. Jesus is a sweet name, but men love not the Lord Jesus in sincerity, *Eph.* 6. 24. They will not have him, as God offers, *To be a Prince and a Saviour*, *Acts* 5. 31. They divide what God hath joyned, the King, and the Priest. Yea they will not accept the salvation of Christ, as he intends it; they divide here. Every mans vote is for salvation from suffering; but they desire not to be saved from sinning. They would have their lives saved; but withall they would have their lusts saved. Yea many divide

here again, they would be content to have some of their sins destroyed; but they cannot leave the lap of *Dalilah*, or divorce the beloved *Herodias*. They cannot be cruel to the right eye, or right hand: the Lord must pardon them in this thing, *2 Kings* 5. 18. Oh be infinitely tender here: your souls lie upon it. The sound Convert takes a whole Christ, and takes him for all intents and purposes, without exceptions, without limitations, without reserves. He is willing to have Christ, upon his terms, upon any terms. He is willing of the dominion of Christ, as well as deliverance by Christ; he saith with *Paul*, *Lord what wilt thou have me to do?* *Acts* 9. 6. Any thing Lord. He sends the blank to Christ to set down his own Conditions, *Acts* 2. 37. *Acts* 16. 30.

The *less Principal* is the *Laws, Ordinances* and *ways of Christ*. The heart that was once set against these, and could not endure the strictness of these bonds, the severity of these ways, now falls in love with them, and chuses them as its rule and guide for ever, *Psal.* 119. 111, 112.

Four things (I observe) God doth work in every sound Convert, with reference to the *Laws and ways of Christ*, by which you may come to know your estates, if you will be faithful to your own souls; and therefore keep your eyes upon your hearts, as you go along.

1. *The Judgment is brought to approve of them and subscribe to them, as most righteous, and most reasonable, Psal.* 119. 128, 137, 138. The mind is brought to like the ways of God, and

the corrupt prejudices that were once against them, as unreasonable, and intolerable, are now removed. The understanding assents to them all, as holy, just, and good. *Rom. 7. 12.* How is *David* taken up with the excellencies of Gods Laws? How Doth he expatiate in their praises, both from their inherent qualities, and admirable effects, *Psal. 19. 8, 9, 10, &c.*

There is a twofold judgment of the understanding, *Judicium absolutum, & comparatum.* The absolute judgment is, when a man thinks such a course best in the general, but not for him, or not under the present circumstances he is in, *pro hic & nunc.* Now a Godly mans judgment is for the wayes of God, and that not only the absolute, but comparative judgment: he thinks them not only best in general, but best for him. He looks upon the rules of Religion, not only as tolerable, but desirable, yea more desirable than gold, fine gold, yea much fine gold, *Psal. 19. 10.* His judgment is settledly determined, that 'tis best to be holy, that 'tis best to be strict: that it is in it self the most eligible course; and that 'tis for him the wisest and most rational, and desirable choice. Hear the godly mans Judgment; *I know O Lord that thy judgments are right. I love thy Commandments above Gold, Tea above fine gold. I esteem all thy precepts concerning all things to be right, and I hate every false way, Psal. 119. 127, 128.* Mark, he did approve of all that God required, and disallowed of all that he forbad, *Righteous art thou O Lord, and upright are thy judgments. Thy testimonies that thou hast com-*

manded are righteous, and very faithful. Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever, Psal. 119. 86. 160. 162, 163. See how readily and fully he subscribes; he declares his assent, and consent to it, and all and every thing therein contained.

2. *The desire of the heart is to know the whole mind of Christ, Psal. 119. 125. 124. 169. Psal. 25. 4, 5. He would not have one sin discovered, nor be ignorant of one duty required. 'Tis the natural and earnest breathing of a sanctified heart, Lord if there be any way of wickedness in me, do thou discover it. What I know not, teach thou me, and if I have done iniquity, I will do it no more. The unsound is unwillingly ignorant, 2 Pet. 3. 5. loves not to come to the light, Joh. 3. 20. He is willing to keep such or such a sin, and therefore is loth to know it to be a sin, and will not let in the light at that Window. Now the gracious heart is willing to know the whole latitude and compass of his makers Law. Psal. 119. 18, 19, 27, 33, 64, 66, 68, 73, 108, 124. He receives with all acceptance the word that convinceth him of any duty that he knew not, or minded not before; or discovereth any sin that lay hid before, Psal. 19. 11.*

3. *The free and resolved choice of the will is determined for the ways of Christ, before all the pleasures of sin and prosperity of the World, Psal. 119. 127, 103, 162. His consent is not extorted by some extremity of anguish, nor is it only a sudden and hasty resolve: but he is deliberately purposed,*

posed, and comes off freely in the choice, *Psal.* 17. 3. *Psal.* 119. 30. True, the flesh will rebell, yet the prevailing part of his Will is for Christs Laws and Government; so that he takes them not up as his toil or burden, but his blis, *1 John* 5. 3. *Psal.* 119. 60, 72. When the un-sanctified goes in Christs ways, as in Gyves and Fetters, he doth them naturally, *Psal.* 40. 8. *Jer.* 31. 33. and counts Christs Law, his liberty, *Psal.* 119. 32, 45. *James* 1. 25. He is willing in the beauties of holiness, *Psal.* 110. 3. and hath this inseparable mark, That he had rather (if he might have his choice) live a strict and holy life, than the most prosperous and flourishing life in the world, *1 Sam.* 10. 26. There went with Saul a band of men whose hearts God had touched. When God touches the hearts of his chosen, they presently follow Christ, *Mat.* 4. 22. and (though drawn) do freely run after him, *Can.* 1. 4. and willingly offer themselves to the service of the Lord, *2 Chron.* 7. 16. seeking him with their whole desire. *2 Chron.* 15. 15. Fear hath its use, but this is not the main spring of motion with a sanctified heart. Christ keeps not his subjects in by force, but is King of a willing people. They are (through his grace) freely resolved for his service, and do it out of choice, not as slaves, but as the Son or Spouse, from a spring of love, and a loyal mind. In a Word, the laws of Christ are the Converts love. *Psal.* 119. 159, 163, 167. desire, *v.* 5, 20, 40. delight, *v.* 77, 92, 103, 111, 143. and continual study, *v.* 99. 79. *Psal.* 2. 2.

4. The bent of his course is directed to keep Gods Statutes, *Psal.* 119. 4, 8, 167, 168. Tis the daily care of his life to walk with God. He seeks great things: he hath noble designs, though he fall too short. He aimes at nothing less than perfection; he desires it, he reaches after it, he would not rest in any pitch of grace, till he were quite rid of sin, and had perfected holiness, *Phil.* 3. 11, 12, 13, 14.

Here the hypocrites rottenness may be discovered. He desires holiness (as one well) only as a Bridge to Heaven, and enquires earnestly, what is the least that will serve his turn; and if he can get but so much as may just bring him to Heaven, this is all he cares for. But the sound Convert desires holiness for holiness sake, *Psal.* 119. 97. *Mat.* 5. 6. and not only for Heaven sake. He would not be satisfied with so much as might save him from Hell; but desires the highest pitch. Yet desires are not enough. What is thy way and thy course? Is the drift and scope of thy life altered? Is holiness thy trade, and religion thy business, *Rom.* 8. 1. *Mat.* 25. 16. *Phil.* 3. 20. If not, thou art short of sound Conversion.

Application. And is this, that we have described, the Conversion that is of absolute necessity to salvation? then be informed, 1. That strait is the gate, and narrow the way that leadeth unto life. 2. That there be but few that find it. 3. That there is need of a Divine power savingly to convert a sinner to Jesus Christ.

Again, then be exhorted, O man, that readeest,

to turn in upon thine own self. What faith conscience? Doth it not begin to bite? Doth it not twitch thee as thou goest? Is this thy judgement, and this thy choice, and this thy way? that we have described? If so, then 'tis well. But doth not thy heart condemn thee, and tell thee, there is such a sin thou livest in against thy Conscience? Doth it not tell thee, there is such and such a secret way of wickedness, that thou makest no bones of? Such or such a duty, that thou makest no conscience of?

Doth not conscience carry thee to thy closet, and tell thee how seldom prayer, and reading is performed there? Doth it not carry thee to thy family, and shew thee the charge of God, and the souls of thy children and servants, that be neglected there? Doth not conscience lead thee to thy shop, thy trade, and tell thee of some mystery of iniquity there? Doth it not carry thee to the Ale-shop, or to the Sack-shop, and round thee in thine ear for the loose company thou keepest there, the precious time thou mispendest there, for the talents of God which thou throwest down this sink, for thy gaming, and thy swilling, &c. Doth it not carry thee into the secret chamber, and read thee a Curtain Lecture?

O Conscience do thy duty. In the name of the living God I command thee, discharge thine office. Lay hold upon this sinner. Fall upon him, arrest him, apprehend him, undeceive him. What, wilt thou flatter and sooth him, while he lives in his sins? Awake, O conscience: What meanest thou, O sleeper? What hast

hast thou never a reproof in thy mouth? What, shall this soul die in his careless neglect of God and eternity, and thou altogether hold thy peace? What, shall he go on still in his trespasses, and yet have peace? O rouse up thy self, and do thy work. Now let the Preacher in the bosom speak. Cry aloud and spare not, lift up thy voice like a Trumpet; let not the blood of this soul be required at thy hands.

C H A P. III.

Of the Necessity of Conversion.

IT may be you are ready to say, what meaneth this stir? And are apt to wonder, why I follow you with such earnestness, still ringing one lesson in your ears, *That you should repent and be converted, Acts 3. 19.* But I must say unto you, as *Ruth to Naomi, intreat me not to leave you; nor to turn aside from following after you, Ruth 1. 16.* Were it a matter of indifferency, I would never keep so much ado. Might you be saved as you be, I would gladly let you alone. But would you not have me solicitous for you? when I see you ready to perish? As the Lord liveth, before whom I am, I have not the least hopes to see ever a one of your faces in Heaven, except you be converted. I utterly despair of your salvation, except you will be prevailed with to turn thoroughly, and give up your selves to God in holiness and newness of

of life. Hath God said, *Except you be born again, you cannot see the Kingdom of God*, John 3. 3. and yet do you wonder, why your Ministers do so painfully travel in birth with you? Think it not strange, that I am earnest with you to follow after holiness, and long to see the Image of God upon you. Never did any, nor shall any enter into Heaven, by any other way but this. The Conversion described, is not an high pitch of some taller Christians, but every soul, that is saved, passes this universal change.

It was a passage of the Noble Roman, when he was hasting with Corn to the City in the famine, and the Mariners were loth to set sail in the foul weather, *Necessarium est navigare, non est necessarium vivere*. Our voyage is of more necessity than our lives. What is it that thou dost account necessary? Is thy Bread necessary? Is thy breath necessary? Then thy Conversion is much more necessary. Indeed, this is the *Unum necessarium*, the one thing necessary. Thine estate is not necessary: thou maist sell all for the Pearl of great price, and yet be a gainer by the purchase. *Mat.* 13. 45. Thy life is not necessary: thou maist part with it for Christ to infinite advantage. Thine esteem is not necessary: thou maist be reproached for the name of Christ, and yet happy, yea much more happy in reproach, than in repute. *1 Pet.* 4. 4. *Mat.* 5. 10, 11. But thy Conversion is necessary, thy damnation lies upon it, and is it not needful in so important a case to look about? Upon this one point depends thy making, or marring to all eternity. But

But I shall more particularly shew the necessity of Conversion in five things: for without this,

1. *Thy being is in vain.* Is it not pity thou shouldst be good for nothing, an unprofitable burden of the earth, a wart, or wen in the body of the universe. Thus thou art, while unconverted, for thou canst not answer the end of thy being. Is it not for the divine pleasure thou art and wert created, *Rev. 4. 11.* Did not he make thee for himself, *Prov. 16. 4.* Art thou a man, and hast thou reason? Why then bethink thy self, why, and whence thy being is. Behold Gods workmanship in thy body, and ask thy self, to what end did God rear this fabrick? Consider the noble faculties of thy Heaven-born soul: to what end did God bestow these excellencies? To no other, than that thou shouldst please thy self, and gratifie thy senses. Did God send men like the swallows, into the world, only to gather a few sticks and dirt, and build their nests, and breed up their young, and then away? The very heathens could see further than this. Art thou so fearfully and wonderfully made, *Psal. 139. 14.* and dost thou not yet think with thy self, surely it was for some noble and raised end?

O man, set thy reason a little in the chair. Is it not pity such a goodly fabrick should be raised in vain? Verily thou art in vain, except thou art for God. Better thou hadst no being, than not be for him. Wouldst thou serve thy end? Thou must repent, and be converted.

Without

without this thou art to *no purpose*, yea to *bad purpose*.

First, to *No purpose*. Man unconverted, is like a choice instrument, that hath every string broke, or out of tune. The spirit of the living God must repair, and tune it, by the grace of regeneration, and sweetly move it by the power of actuating grace, or else thy prayers will be but howlings, and all thy services will make no musick in the ears of the most holy. *Eph. 2. 10. Phil. 2. 13. Hos. 7. 14. Esay. 1. 15.* All thy powers and faculties, are so corrupt in thy natural state, that except thou be purged from dead works, thou canst not serve the living God, *Heb. 9. 14. Tit. 1. 15.*

An unsanctified man, cannot work the work of God. 1. *He hath no skill in it.* He is altogether as unskilful in the work, as in the word of righteousness, *Heb. 5. 13.* There are great mysteries as well in the practices, as principles of godliness: now the unregenerate knoweth not the mysteries of the Kingdom of Heaven, *Mat. 13. 11. 1 Tim. 3. 16.* You may as well expect him that never learn'd the Alphabet to read, or look for goodly musick on the Lute, from one that never set his hand to an instrument, as that a natural man should do the Lord any pleasing service. He must be first taught of God, *Job. 6. 45.* taught to pray, *Luk. 11. 1.* taught to profit, *Esay 48. 17.* taught to go, *Hos. 11. 3.* or else he will be utterly at a loss.] 2. *He hath no strength for it.* How weak is his heart? *Ezek. 16. 30.* He is presently tired: the Sabbath what a weariness it is? *Mal. 1. 13.* He is without

without strength, *Rom. 5. 6.* yea stark dead in sin, *Eph. 2. 5.*] 3. *He hath no mind to it:* he desires not the knowledge of Gods ways, *Job 21. 14.* He doth not know them, and he doth not care to know them, *Psal. 82. 5.* He knows not, neither will he understand.] 4. *He hath neither due instruments, nor materials for it.* A man may as well hew the marble without tools; or limn without colours or instruments, or build without materials, as perform any acceptable service without the graces of the Spirit, which are both the materials, and instruments in the work. Alms-giving is not a service of God, but of vain glory, unless dealt forth by the hand of divine love. What is the prayer of the lips, without grace in the heart, but the carcass without the life? What are all our confessions, unless they be the exercises of godly sorrow and unfeigned repentance? What our petitions, unless animated all along with holy desires, and faith in the divine attributes and promises? What our praises and thanksgivings, unless from the Love of God, and a holy gratitude, and sense of Gods mercies in the heart? So that a man may as well expect the trees should speak, or look for Logick from the bruits, or motion from the dead, as for any service holy and acceptable to God, from the unconverted. When the tree is evil, how can the fruit be good? *Mat. 7. 18.*

Secondly, *to bad purpose.* The unconverted soul is a very cage of unclean birds, *Rev. 18. 2.* a sepulchre full of corruption and rottenness, *Mat. 23. 27.* a loathsome carcase full of crawling

ling worms, and sending forth a hellish and most noisom savour in the nostrils of God. *Psal.* 14. 3. O dreadful case! Dost thou not yet see a change to be needful? Would it not have grieved one, to have seen the golden consecrated Vessels of Gods Temple turned into quaffing bowls for drunkenness, and polluted with the idols service, *Dan.* 5. 2, 3. Was it such an abomination to the Jews, when *Antiochus* set up the picture of a swine at the entrance of the Temple? How much more abominable then would it have been, to have had the very Temple it self turned into a stable, or a sty, and to have the holy of holies served like the house of *Baal*, to have the Image of God taken down, and be turned into a draught-house, *2 Kings* 10. 27. This is the very case of the unregenerate: all thy members are turned into instruments of unrighteousness, *Rom.* 6. 19. servants of Satan; and thy inmost powers into the receptacles of uncleanness, *Eph.* 2. 2. *Tit.* 2. 15. You may see the goodly guests within, by what comes out. *For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, &c.* This black guard discovers what a Hell there is therein.

Oh abuse unsufferable! to see a heaven-born soul abased to the filthiest drudgery, to see the glory of Gods creation, the chief of the ways of God, the Lord of the Universe, a lapping with the prodigal at the trough, or licking up with greediness the most loathsome vomit. Was it such a lamentation to see those that did feed

feed delicately, to sit desolate in the streets? and the precious sons of Sion comparable to fine gold, to be esteemed as earthen pitchers; and those that were cloathed in scarlet to embrace dunghills? *Lam. 4. 2, 3.* And is it not fearful much more, to see the only thing that hath immortality in this lower world, and carried the stamp of God, to become as a vessel wherein there is no pleasure? (which is but the modest expression of the vessel, men put to the most sordid use.) Oh indignity intolerable! Better thou wert dashed in a thousand pieces, than continue to be abused to so filthy a service.

II. *Not only man, but the whole visible creation is in vain, without this.* Beloved, God hath made all the visible creatures in Heaven and earth for the service of man, *Jer. 22. 28.* and man only is the spokesman for all the rest. Man is in the universe, like the tongue in the body, (which speaks for all the members.) The other creatures cannot praise their maker, but by dumb signs and hints to man, that he should speak for them. Man is, as it were, the High-Priest of Gods creation, to offer the Sacrifice of praise, for all his fellow creatures, *Psal. 147,* and *148.* and *150.* The Lord God expecteth a tribute of praise from all his works, *Psal 103. 22.* now all the rest do bring in their tribute to man, and pay it in by his hand. So then, if man be false, and faithless, and selfish, God is wronged of all, and shall have no active glory from his works.

Oh dreadful thought to think of! That God should build such a world as this, and lay out such

such infinite power, and wisdom and goodness thereupon, and all in vain; and man should be guilty at last, of robbing, and spoiling him of the glory of all. Oh think of this, while thou art unconverted, all the offices of the creatures to thee are in vain: thy meat nourishes thee in vain, the Sun holds forth his light to thee in vain, the Stars, that serve thee in their courses by their most powerful, though hidden influence, *Judges* 5. 20. *Hos.* 2. 21, 22. do it in vain; thy Cloaths warm thee in vain; thy Beast carries thee in vain: in a word, the labour unwearied, and continual travel of the whole creation (as to thee) is in vain. The service of all the creatures, that drudge for thee, and yield forth their strength unto thee (that therewith thou shouldst serve their master) is all but lost labour. Hence the whole Creation groaneth under the abuse of the un-sanctified world, *Rom.* 8. 22. that pervert them to the service of their lusts, quite contrary to the very end of their being.

III. *Without this thy Religion is in vain.* *Jam.* 1. 26. All thy religious performances will be but lost; for they can neither *please God*, *Rom.* 8. 8. nor *save thy soul*, *1 Cor.* 13. 2, 3: which are the very ends of Religion. Be thy services never so specious, yet God hath no pleasure in them. *Esay.* 1. 14. *Mal.* 1. 10. Is not that mans case dreadful, whose Sacrifices are as murder, and whose prayers are a breath of abomination? *Ecc.* 66. 3. *Prov.* 28. 9. Many under convictions think they will set upon mending, and that a few

few prayers and alms will save all again: but alas, sirs, while your hearts remain un sanctified, your duties will not pass. How punctual was *Jehu*? and yet all was rejected, because his heart was not upright, *2 Kings* 10. with *Hos.* 1. 4. How blameless was *Paul*? and yet being unconverted all was but loss, *Phil.* 3. 6, 7. Men think they do much in attending Gods service, and are ready to twit him with it, *Esay* 58. 3. *Mat.* 7. 22. and set him down so much their debtor, when as their persons being un sanctified) their duties cannot be accepted.

O soul, do not think when thy sins pursue thee, a little praying and reforming thy course will pacifie God: thou must begin with thine heart: if that be not renewed, thou canst no more please God, than one that having unspeakably offended thee, should bring thee his vomit in a dish to pacifie thee, or having fallen into the mire, should think with his loathed embraces to reconcile thee.

It is a great misery to labour in the fire. The Poets could not invent a worser Hell for *Sisyphus* than to be getting the barrel still up the hill, and then that it should presently fall down again and renew his labour. God threatens it as the greatest of temporal judgments, that they should build and not inhabit, plant and not gather, and their labours shall be eat up by strangers, *Deut.* 28. 30, 38, 39, 41. Is it so great a misery to lose our common labours, to sow in vain, and build in vain? how much more to lose our pains in Religion, to pray, and hear

and fast in vain? This is an undoing and eternal loss. Be not deceived, if thou goest on in thy sinful estate, though thou shouldst spread forth thine hands, God will hide his eyes; though thou make many prayers, he will not hear, *Esay* 1. 15. If a man without skill, set about our work, and marr it in the doing, though he take much pains, we give him but small thanks. God will be worshipped after the due order, *1 Chron.* 15. 13. If a servant do our work, but quite contrary to our order, he shall have rather stripes than praise. Gods work must be done according to Gods mind, or he will not be pleased; and this cannot be, except it be done with a holy heart, *2 Chron.* 25. 2.

IV. *Without this, thy hopes are in vain, Job* 8. 12, 13. *The Lord hath rejected thy confidence, Jer.* 2. 37.

First, thy hopes of comfort here are in vain. 'Tis not only necessary to the safety, but comfort of your condition, that you be converted. Without this, you shall not know peace, *Esay* 49. 8. Without the fear of God, you cannot have the comforts of the Holy Ghost. *Acts* 9. 31. God speaks peace only to his people, and to his Saints, *Psal.* 85. 8. If you have a false peace, continuing in your sins, 'tis not of Gods speaking; and then you may guess the Author. Sin is a real Sickness, *Esay* 1. 5. yea the worst of sickness, 'tis a leprosie in the head, *Levit.* 13. 44. the plague in the heart, *1 Kings* 8. 32. 'tis brokenness in
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the bones, *Psal.* 51. 8. it pierceth, it woundeth, it racketh, it tormenteth, *1 Tim.* 6. 10. A man may as well expect ease, when his diseases are in their strength, or his bones out of joynt, as true comfort, while in his sins.

O wretched man, that canst have no ease in this case, but what comes from the deadliness of thy disease! You shall have the poor sick man saying in his lightness, he is well; when you see death in his face. He will needs up and about his business, when the very next step is like to be into the grave. The unsanctified often feel nothing amiss, they think themselves whole, and cry not out for the Physician, but this shews the danger of their case.

Sin doth naturally breed distempers and disturbance in the soul. What a continual tempest and commotion is there in a discontented mind? What an eating evil is inordinate care? What is passion, but a very seaver in the mind? What is lust but a fire in the bones? What is Pride, but a deadly tympany? or covetousness but an unsatiable and unsufferable thirst? or malice and envy, but venom in the very heart. Spiritual sloth is but a scurvy in the mind, and carnal security a mortal lethargy; and how can that soul have true comfort that is under so many diseases? But converting grace cures, and so eases the mind, and prepares the soul for settled, standing, immortal peace. *Great peace have they that love thy commandments, and nothing shall offend them, Psal.* 119. 165. They are the ways of wisdom that afford pleasure and peace. *Prov.* 3. 17. David had infinitely more pleasure

in the word, than in all the delights of his Court, *Psal.* 119. 103, 127. The Conscience cannot be truly pacified, till soundly purified. *Heb.* 10. 22. Cursed is that peace, that is maintained in a way of sin, *Dent.* 29. 19, 20. Two sorts of peace are more to be dreaded, than all the troubles in the world; peace with sin, and peace in sin.

Secondly, Thy hopes of Salvation hereafter are in vain: yea worse than in vain, they are most injurious to God, most pernicious to thy self; there is death, desperation, blasphemy in the bowels of this hope. 1. There is death in it. Thy confidence shall be rooted out of thy tabernacles, (God will up with it root and branch) it shall bring thee to the King of terrors, Job 18. 14. Though thou maist lean upon this house it will not stand, Job 8. 15. but will prove like a ruinous building, which when a man trusts to, it falls down about his ears. 2. There is desperation in it. Where is the hope of the hypocrite, when God takes away his soul? Job 27. 8. Then there is an end for ever of his hope. Indeed, the hope of the righteous hath an end, but then 'tis not a destructive, but a perfective end; his hope ends in fruition, others in frustration, Prov. 10. 28. The godly must say at death, it is finished; but the wicked, it is perished; and in too sad earnest bemoan himself, (as he in a mistake) Where now is my hope? He hath destroyed me, I am gone, and my hope is removed like a tree, Job 19. The righteous hath hope in his death, Prov. 14. 32. When nature is

dying, his hopes are living: when his body is languishing, his hopes are flourishing, his hope is a living hope, 1 Pet. 1. 3. *ἐς ἐλπίδα Ζῶσαν*, but others are dying, yea a damning, soul-undoing hope. When a wicked man dyeth his expectation shall perish; and the hope of unjust men perisheth, Prov. 11. 7. *It shall be cut off, and prove like the spiders web*, Job 8. 14. which he spins out of his own bowels, but then comes death with the broom, and takes down all, and so there is an eternal end of his confidence, wherein he trusted. For the eyes of the wicked shall fail, and their hope shall be as the giving up of the Ghost; Job 11. 2. Wicked men are settled in their carnal hope and will not be beaten out of it. They hold it fast, they will not let it go. Yea but death will knock off their fingers. Though we cannot undeceive them, death and judgment will. When death strikes his dart through thy liver, it will let out thy soul, and thy hopes together. The unsanctified have hope only in this life, 1 Cor. 15. 19. and therefore are of all men most miserable. When death comes, it lets them out into the amazing gulf of endless desperation. 3. *There is blasphemy in it.* To hope we shall be saved, though continuing unconverted, is to hope, we shall prove God a liar. He hath told you, that so merciful and pittiful as he is, he will never save you notwithstanding, if you go on in ignorance, or a course of unrighteousness, Esa. 27. 11. 1 Cor. 6. 9. in a word, he hath told you, that whatever you be, or do, nothing shall avail you to salvation, without you be new creatures, Gal. 6. 15.

Now

Now to say, God is merciful, and we hope he will save us nevertheless, is to say in effect, we hope God will not do as he saith. We may not set Gods attributes at variance. God is resolved to glorifie mercy, but not with the prejudice of truth, as the presumptuous sinner will find to his everlasting sorrow.

Object. Why, but we hope in Jesus Christ, we put our whole trust in God, and therefore doubt not, but we shall be saved.

Answer. 1. *This is not to hope in Christ, but against Christ.* To hope to see the Kingdom of God, without being born again, to hope to find eternal life in the broad way, is to hope Christ will prove a false Prophet. 'Tis David's plea, *I hope in thy word*, Psal. 119. 81. but this hope is against the word. Shew me a word of Christ for thy hope, that he will save thee in thine ignorance, or prophane neglects of his service, and I will never go to shake thy confidence.

2. *God doth with abhorrency reject this hope.* Those condemned in the Prophet, went on in their sins, yet (saith the Text) they will lean upon the Lord, *Mic.* 3. 11. God will not endure to be made a prop to men in their sins. The Lord rejects those presumptuous sinners, that went on still in their trespasses, and yet would stay themselves upon the God of Israel, *Esay* 48. 1, 2. as a man would shake off the briars (as one well) that cleave to his garment.

3. *If thy hope were any thing worth, it would purifie thee from thy sins,* 1 Joh. 3. 5. but cursed is that hope, which doth cherish men in their sins.

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Obj. Would you have us to despair?

Ans. You must despair of ever coming to Heaven as you are, *Act.* 2. 37. that is, while you remain unconverted. You must despair ever to see the face of God without holiness: but you must by no means despair of finding mercy, upon your thorough repentance and conversion: neither may you despair of attaining to repentance and conversion, in the use of Gods means.

V. *Without this all that Christ hath done and suffered will be (as to you) in vain; Joh.* 13. 8. *Tit.* 2. 14. that is, it will no way avail to your salvation. Many urge this as sufficient ground for their hopes, that Christ died for sinners: but I must tell you, Christ never died to save impenitent and unconverted sinners (so continuing.) 2 *Tim.* 2. 19. A great divine was wont, in his private dealings with souls, to ask two questions, 1. What hath Christ done for you? 2. What hath Christ wrought in you? Without the application of the spirit in Regeneration, we can have no saving interest in the benefits of Redemption. I tell you from the Lord, Christ himself cannot save you, if you go on in this estate.

I. *It were against his trust.* The Mediatour is the servant of the Father, *Esay* 42. 1. shews his commission from him, acts in his name, and pleads his command for his justification: *John* 10. 18, 36. *John* 6. 38, 40. And God hath committed all things to him, entrusted his own glory, and the salvation of his elect with him, *Mat.* 11. 27. *Joh.* 17. 2. Accordingly, Christ gives his Father an account of both

parts of his trust, before he leaves the world. *Job.* 17. 4, 6, 12. Now Christ should quite cross his fathers glory, his greatest trust, if he should save men in their sins; for this were to overturn all his counsels; and offer violence to all his attributes.

First, *To overturn all his counsels*; of which this is the order, that men should be brought through sanctification, to salvation, *2 Thes.* 2. 13. He hath chosen them that they should be holy. *Eph.* 1. 4. They are elected to pardon and life, through sanctification, *1 Pet.* 1. 2. If thou canst repeal the Law of Gods immutable counsel, or corrupt him, whom the Father hath sealed, to go directly against his Commission, then, and not otherwise, maist thou get to Heaven in this condition. To hope that Christ will save thee while unconverted, is to hope that Christ will falsify his trust. He never did, nor will, save one soul, but whom the Father had given him in election, and drawn to him in effectual calling, *John* 6. 37, 44. Be assured, Christ will save none, in a way contrary to his Fathers will, who came on purpose to do his will, *John* 6. 38.

Secondly, *To offer violence to all his attributes*
1. *To his Justice*. For the righteousness of Gods Judgment lies, in rendring to all according to their work, *Rom.* 2. 5, 6. Now, should men sow to the flesh, and yet of the spirit reap everlasting life, *Gal.* 6. 7, 8. where were the glory of Divine Justice, since it should be given to the wicked, according to the work of the righteous? 2. *To his holiness*. If God should

should not only save sinners, but save them in their sins, his most pure and strict holiness would be exceedingly defaced. The unsanctified, is in the eyes of Gods holiness, worse than a swine or viper, *Mat. 23. 33. 2 Pet. 2. 22.* Now what cleanly nature could endure to have the filthy swine bed and board with him in his parlour, or bed chamber? It would offer extremest violence to the infinite purity of the divine nature, to have such to dwell with him. They cannot stand in his judgement, they cannot abide in his presence, *Psal. 1. 5. Psal. 5. 4, 5.* If holy David would not endure such in his house, no nor in his sight, *Psal. 101. 3, 7.* shall we think God will? Should he take men as they be, from the trough to the table, from the Harlots lips, from the stye and draught to the glory of Heaven, the world would think God were at no such a distance from sin, nor had such dislike of it, as we are told he hath: they would conclude, God were altogether such a one as themselves (as they wickedly did, but from the very forbearance of God, *Psal. 50. 21.*) 3. *To his veracity.* For God hath declared from Heaven, *That if any shall say they shall have peace, though he should go on in the imagination of his heart: his wrath shall smock against that man, Dent. 29. 19, 20. That they (only,) that confess, and forsake their sins, shall find mercy, Prov. 28. 13. That they that shall enter into his hill, must be of clean hands, and a pure heart, Psal. 24. 3, 4.* Where were Gods truth, if notwithstanding all this, he should bring men to salvation without Conversion?

version? O desperate sinner, that darest to hope, that Christ will put the lie upon his Father, and nullifie his word to save thee! 4. *To his wisdom.* For this were to throw away the choicest mercies, on them that would not value them, nor were any way suited to them. *First*, they would not value them. The unsanctified sinner puts but little price upon Gods great Salvation, *Mat. 22. 5.* He sets no more by Christ, than the whole by the Physician, *Mat. 9. 12.* he prizes not his balm, values not his cure, tramples upon his blood, *Heb. 10. 29.* Now, would it stand with wisdom, to force pardon and life, upon them that would give him no thanks for them? Will the all-wise God (when he hath forbidden us to do it) throw his holy things to dogs, and his pearls to swine, that would (as it were) but turn again and rent him, *Mat. 7. 6.* This would make mercy to be despised indeed. Wisdom requires, that life be given, in a way suitable to Gods honour; and that God provide for the securing his own glory, as well as mans felicity. It would be dishonourable to God, to set his Jewels in the snouts of swine (continuing such) and to bestow his choicest riches on them, that have more pleasure in their swill, than the Heavenly delights that he doth offer. God should lose the praise and glory of his grace, if he should cast it away on them, that were not only unworthy, but unwilling. *Secondly*, they are no way suited to them. The Divine Wisdom is seen in suiting things each to other, the means to the end, the object to the faculty, the quality of

of the gift to the capacity of the receiver. Now, if Christ should bring the unregenerate sinner to Heaven, he could take no more felicity there, than a Beast if you should bring him into a beautiful room, to the society of learned men, and a well furnished table; when as the poor thing had much rather be grazing with his fellow bruits. Alas, what should an unsanctified creature do in Heaven! He could take no content, because nothing suits him. The place doth not suit him, he would be but *piscis in arido*, quite out of his element, as a swine in the parlour, or a fish out of water. The company doth not suit him. What communion hath darkness with light, corruption with perfection? Filth and rottenness, with glory and immortality? The employment doth not suit him. The anthems of Heaven fit not his mouth, suit not his ear. Canst thou charm thy Beast with Musick? or wilt thou bring him to thy Organ, and expect that he should make thee melody, or keep time with the skilful Quire? Or had he skill, he would have no will, and so could find no pleasure, no more than the nauseous stomach in the meat, on which it hath newly surfeited. Spread thy table with delicacies before a languishing patient, and it will be but a very offence. Alas, if the poor man think a Sermon long, and say of a Sabbath, *What a weariness is it?* *Mal.* 1. 13. how miserable would he think it, to be held to it to all eternity? 5. *To his Immutability, or else to his Omniscieny, or Omnipotency.* For this is enacted in the Conclave of Heaven, and enrolled in

in the degrees of the Court above, that none but *the pure in heart shall ever see God, Mat. 5. 8.* This is laid up with him, and sealed among his treasures. Now if Christ, yet, bring any to Heaven unconverted, either he must get them in without his Fathers knowledge, and then where is his Omniscieny? or against his will, and then where were his Omnipotency? or he must change his will, and then where were his Immutability?

Sinner, wilt thou not yet give up thy vain hope of being saved in this condition? Saith *Bildad, shall the earth be forsaken for thee? or the rocks removed out of their place? Job 18. 4.* May not I much more reason so with thee? Shall the Laws of Heaven be reversed for thee? Shall the everlasting foundations be overturned for thee? Shall Christ put out the eye of his Fathers Omniscieny, or shorten the arm of his eternal power for thee? Shall divine justice be violated for thee? or the brightness of the glory of his holiness be blemished for thee? Oh the impossibility, absurdity, blasphemy, that is in such a confidence! To think Christ will ever save thee in this condition, is to make thy Saviour to become a sinner, and to do more wrong to the infinite Majesty, than all the Wicked on Earth, or Devils in Hell ever did, or could. And yet wilt thou not give up such a blasphemous hope?

II. *Against his Word.* We need not say, *who shall ascend into Heaven to bring down Christ from above? Or who shall descend into the deep to bring up Christ from beneath? The word is nigh us.*

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Rom. 10. 6, 7, 8. Are you agreed, that Christ shall end the controversie? Hear then his own words: *Except you be converted you shall in no wise enter into the Kingdom of Heaven, Mat. 18. 3. You must be born again, Joh. 3. 7. If I wash thee not thou hast no part in me, Joh. 13. 8. Repent or perish, Luk. 13. 3.* One word, one would think, were enough from Christ; but how often and earnestly doth he reiterate it, verily, verily, verily, verily except a man be born again he shall not see the Kingdom of God, *Joh. 3. 3, 5.* Yea he doth not only assert, but prove the necessity of the new birth, viz. from the fleshliness and filthiness of mans first birth, *Joh. 3. 6.* by reason of which, man is no more fit for Heaven than the beast is for the Chamber of the Kings presence. And wilt thou yet believe thine own presumptuous confidence, directly against Christs word? He must go quite against the Law of his Kingdom, and Rule of his Judgement, to save thee in this estate.

III. *Against his Oath.* He hath lifted up his hand to Heaven, he hath sworn, that those that remain in unbelief, and know not his ways (that is, are ignorant of them, or disobedient to them) shall not enter into his rest, *Psal. 95. 11. Heb. 3. 18.* and wilt thou not yet believe, O sinner, that he is in earnest? Canst thou hope he will be forsworn for thee? The Covenant of Grace is confirmed by an oath, and sealed by blood, *Heb. 6. 17. Heb. 9. 16, 18, 19. Mat. 26. 28.* But all must be made void, and another way to Heaven found out, if thou be saved, living and dying unsanctified. God is come to

his lowest and last terms with man, and hath condescended as far as with honour he could, hath set up his pillars, with a *Ne plus ultra*. Men cannot be saved, while unconverted, except they could get another Covenant made, and the whole frame of the Gospel (which was established for ever, with such dreadful solemnities) quite altered, and would not this be a distracted hope?

IV. *Against his Honour.* Christ will so shew his love to the sinner, as withal to shew his hatred to sin. Therefore he that names the name of Jesus must depart from iniquity, *2 Tim. 2. 19.* and deny all ungodliness; and he that hath hope of life by Christ must purifie himself as he is pure, *1 Joh. 3. 3. Tit. 2. 12.* otherwise Christ would be thought a fautor of sin. The Lord Jesus would have all the world to know, though he pardon sin, he will not protect it. If holy David shall say, *depart from me all you workers of iniquity, Psal. 6. 8.* and shall shut the doors against them, *Psal. 101. 7.* shall not such much more expect it from Christs holiness? Would it be for his honour, to have the dogs to the table? or to lodge the swine with his children? or to have *Abrahams* bosom, to be a nest of Vipers.

V. *Against his Offices.* God hath exalted him to be a *Prince and a Saviour, Acts. 5. 31.* he should act against both, should he save men in their sins. It is the Office of a King.

Parcere subjectis, & debellare superbos.

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To be a terror to evil doers, and a praise to them that do well, Rom. 13. 3, 4. He is a Minister of God, a revenger to execute wrath on him that doth evil. Now should Christ favour the ungodly (so continuing) and take those to reign with him, that would not that he should reign over them, *Luke* 19. 27. this were quite against his office. He therefore reigns, that he may put his enemies under his feet: *1 Cor.* 15. 25, now should he lay them in his bosom he should cross the end of his regal power. It belongs to Christ, as King, to subdue the hearts, and slay the lusts of his chosen, *Psal.* 45. 5. *Psal.* 110. 3. What King would take the rebels, in open hostility, into his Court? What were this but to betray Life, Kingdom, Government and all together? If Christ be a King, he must have homage, honour, subjection, &c. *Mal.* 1. 6. now to save men while in their natural enmity, were to obscure his dignity, lose his authority, bring contempt on his Government, and sell his dear-bought rights for nought.

Again, as Christ should not be a Prince, so neither a Saviour, if he should do this. For his Salvation is spiritual, he is called Jesus, because he saves his people from their sins, *Mat.* 1. 21. So that should he save them in their sins, he should be neither Lord nor Jesus. To save men from the punishment, and not from the power of sin, were to do his work by halves, and be an imperfect Saviour. His office, as the Deliverer, is, to turn away ungodliness from Jacob, *Rom.* 11. 26. He is sent to bless men in turning

turning from them their iniquities, Acts 3. 26. to make an end of sin, Dan. 9. 24. so that he should destroy his own designs, and nullify his offices, to save men abiding in their unconverted estate.

Application. Arise then, what meanest thou O sleeper? Awake, O secure sinner, lest thou be consumed in thine iniquities. Say as the Lepers, *if we sit here we shall die*, 2 King. 7. 3, 4. Verily, it is not more certain thou art now out of hell, than that thou shalt speedily be in it, except thou repent and be converted: there is but this one door for thee to escape by. Arise then, O sluggard, and shake off thine excuses: How long wilt thou slumber, and fold thine hands to sleep? Prov. 6. 10, 11. Wilt thou lie down in the midst of the Sea, or sleep on the top of the mast, Prov. 23. 24. There is no remedy; but thou must either turn or burn: There is an unchangeable necessity of the change of thy condition, except thou art resolved to bide the worst of it, and try it out with the Almighty. If thou lovest thy life, O man, arise, and come away. Methinks I see the Lord Jesus laying the merciful hands of an holy violence upon thee: methinks he carries it like the Angels to Lot, Gen. 19. 15. &c. Then the Angels hastened Lot, saying arise, lest thou be consumed. And while he lingered, the men laid hold upon his hand, the Lord being merciful unto him, and they brought him without the City and said, Escape for thy life, stay not in all the plain, escape to the mountain, lest thou be consumed.

Oh how wilful will thy destruction be, if thou shouldest yet harden thy self in thy sinful state! But none of you can say, but you have had fair warning. Yet methinks I cannot tell how to leave you so. It is not enough to me to have delivered my own soul. What, shall I go away without my errand? Will none of you arise, and follow me? Have I been all this while speaking in the wind? Have I been charming the deaf adder, or allaying the tumbling Ocean with arguments? Do I speak to the trees or rocks, or to men? to the tombs and monuments of the dead, or to a living auditory? If you be men, and not senseless stocks, stand still, and consider whither you be going, If you have the reason and understanding of men, dare not to run into the flames, and fall into hell with your eyes open: but be- think your selves, and set to the work of re- pentance. What, men, and yet run into the pit, when the very beasts will not be forced in? What, endowed with reason, and yet dally with death and hell, and the vengeance of the Almighty! Are men herein distinguished from the very bruits, that they have no foresight of, and a care to provide for the things to come, and will you not hasten your escape from eter- nal torments? O shew your selves men, and let reason prevail with you. Is it a reasonable thing for you to contend against the Lord your maker? *Esay* 45. 9. or to harden your selves against his word? *Job* 9. 4. as though the strength of *Israel* would lie? *1 Sam.* 15. 29. Is it reasonable that an understanding creature

should

should lose, yea live quiet against the very end of his being, and be as a broken pitcher, only fit for the dunghill? Is it tolerable, that the only thing in this world that God hath made capable of knowing his will, and bringing him glory, should yet live in ignorance of his maker, and be unserviceable to his use, yea should be engaged against him, and spit his venom in the face of his creator? Hear, O Heavens, and give ear, O earth, and let the creatures without sense be judge, if this be reason, that man, when God hath nourished and brought him up, should rebel against him, *Esay* 1. 2. Judge in your own selves: Is it a reasonable undertaking, for bryars and thorns, to set themselves in battel against the devouring fire? *Esay* 27. 4. or for the potsherd of the earth to strive with his maker? If you will say, this is reason, surely the eye of reason is quite put out. And, if this be not reason, then there is no reason that you should continue as you be, but 'tis all the reason in the world, you should forth with repent and turn.

What shall I say; I could spend my self in this argument. Oh that you would but hearken to me! that you would presently set upon a new course: will you not be made clean? When shall it once be? What, will no body be perswaded? Reader, shall I prevail with thee for one? Wilt thou sit down and consider the forementioned arguments, and debate it, whether it be not best to turn? Come and let us reason together. Is it good for thee to be here? Wilt thou sit still, till the tide come in upon thee?

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thee? Is it good for thee to try whether God will be so good as his word? and to harden thyself in a conceit, that all is well with thee, while thou remainest unsanctified?

But I know you will not be perswaded, but the greatest part will be as they have been, and do as they have done. I know the drunkard will to his vomit again, and the deceiver will to his deceit again, and the lustful wanton to his dalliance again. Alas, that I must leave you where you were! in your ignorance or looseness, or in your lifeless formality and customary devotions! However, I will sit down and bemoan my fruitless labours, and spend some sighs over my perishing hearers.

O distracted sinners! What will their end be? What will they do in the day of visitation? *Whither will they flee for help? Where will they leave their glory?* *Esay*, 10. 3. How powerfully hath sin bewitched them? How effectually hath the God of this world blinded them? How strong is their delusion? How uncircumcised their ears? How obdurate their hearts? Satan hath them at his beck: but how long may I call, and can get no answer? I may dispute with them year after year, and they will give me the hearing, and that is all. They must and will have their sins, say what I will. Though I tell them there is death in the cup, yet they will take it up. Though I tell them 'tis the broad way and endeth in destruction, yet they will on in it. I warn them, yet cannot win them. Sometimes I think, the mercies of God will melt them

them, and his winning invitations will overcome them: but I find them as they were. Sometimes that the terror of the Lord will persuade them: yet neither this will do it. They will approve the word, like the Sermon, commend the Preacher: but they will yet live as they did. They will not deny me, yet they will not obey me. They will flock to the word of God, and sit before me as his people, and hear my words: but they will not do them. They value and will plead for Ministers; and I am to them as the lovely song of one that hath a pleasant voice: yet I cannot get them to come under Christs yoke. They love me, and will be ready to say they will do any thing for me: but for my life I cannot persuade them to leave their sins, to forgo their evil company, their intemperance, their unjust gains, &c. I cannot prevail with them, to set up prayer in their families and closets: yet they will promise me, like the forward son, that said, *I go sir, but went not*, *Mat. 21. 30*. I cannot persuade them to learn the principles of Religion, though else *they will die without knowledge*, *Job 36. 12*. I tell them their misery; but they will not believe, but 'tis well enough. If I tell them particularly, I fear for such reasons their state is bad, they will judge me censorious: or, if they be at present a little awakened, are quickly lull'd asleep by Satan again, and have lost the sense of all.

Alas for my poor hearers! Must they perish at last by the hundreds, when Ministers would so fain save them? What course shall I use

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with them that I have not tryed? *What shall I do for the daughter of my people? Jer. 9. 7. O Lord God help. Alas, shall I leave them thus! If they will not hear me, yet do thou hear me. Oh that they might yet live in thy sight! Lord save them, or else they perish. My heart would melt to see their houses on fire about their ears, when they were fast in their beds: and shall not my soul be moved within me to see them falling into endless perdition? Lord have compassion, and save them out of the burning. Put forth thy divine power, and the work will be done: but as for me, I can't prevail.*

CHAP. IV.

Shewing the Marks of the Unconverted.

WHILE we keep aloof in generals, there is little fruit to be expected. It is the hand-fight that does execution. *David.* is not awakened by the Prophets hovering at a distance, in parabolical insinuations: he is forced to close with him, and tell him home, *Thou art the man.* Few will in words deny the necessity of the new birth; but they have a self deluding confidence, that the work is not now to do. And because they know themselves free from that gross hypocrisie, that doth take up Religion meerly for a colour to deceive others, and for the covering of wicked designs, they are confident of their sincerity, and suspect not that more close hypocrisie (where the greatest danger

danger lies) by which man deceiveth his own soul, James 1. 26. But mans deceitful heart is such a matchless cheat, and self-delusion so reigning and so fatal a disease, that I know not whether be the greater, the difficulty, or the displicency, or the necessity of the undeceiving work that I am now upon. Alas for my unconverted hearers! They must be undeceived, or undone. But how shall this be effected? *Hic labor, hoc opus est.*

Help, O all searching light, and let thy discerning eye discover the rotten foundation of the self-deceiver; and lead me, O Lord God, as thou didst thy Prophet, into the chambers of Imagery, and dig through the wall of sinners hearts, and discover the hidden abominations that are lurking out of sight in the dark. O send thine Angel before me; to open the sundry Wards of their hearts, as thou didst before Peter, and make even the Iron gates to fly open of their own accord. And as Jonathan no sooner tasted the Honey, but his eyes were enlightened: so grant, O Lord, that when the poor deceived souls, with whom I have to do, shall cast their eyes into these lines, their minds may be illuminated, and their consciences convinced and awakened, that they may see with their eyes, and hear with their ears, and be converted, and thou maist heal them.

This must be premised, before we proceed to the discovery, that it is most certain men may have a confident perswasion, that their hearts and states be good, and yet be unsound. Hear the Truth himself, who shews in *Laodicea's*
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case, that men may be wretched and miserable, and poor, and blind, and naked, and yet know it not; yea they may be confident they are rich and increased in grace. *Rev. 3. 17. There is a generation that is pure in their own eyes, and yet is not washed from their filthiness, Prov. 30. 12.* who better perswaded of his case, than *Paul*, while yet he remained unconverted? *Rom. 7. 9.* So that they are miserably deceived, that take a strong confidence, for a sufficient evidence. They that have no better proof, than barely a strong perswasion, that they are converted, are certainly, as yet, strangers to Conversion.

But to come more close; as it was said of the adherents of Antichrist, so here; some of the unconverted carry their marks in their foreheads, more openly; and some in their hands, more covertly. The Apostle reckons up some, upon whom he writes the sentence of death, as in these dreadful catalogues, which I beseech you to attend with all diligence, *Eph. 5. 5, 6. For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath an inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience, Rev. 21. 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death, 1 Cor. 6. 9, 10. Know you not, that the unrighteous shall not inherit the Kingdom of God?*

God? be not deceived, neither fornicators, nor idolaters, and adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, or extortioners, shall inherit the Kingdom of God. See *Gall.* 5. 19, 20, 21. Wo to them that have their names written in these bed-rolls: such may know, as certainly, as if God had told it them from Heaven, that they are un-sanctified, and under an impossibility of being saved in this condition.

There are then these several sorts, that, past all dispute, are unconverted, they carry their marks in their foreheads.

1. *The unclean.* These are ever reckoned among the goats, and have their names, whoever be left out, in all the fore-mentioned catalogues, *Eph.* 5. 5. *Rev.* 21. 8. *1. Cor.* 5. 9, 10.

2. *The Covetous.* These are ever branded for idolaters, and the doors of the Kingdom are shut against them by name. *Eph.* 5. 5. *Col.* 3. 5. *1 Cor.* 6. 9, 10.

3. *Drunkards,* not only such as drink away their reason, but withall, yea above all, such as are too strong for strong drink. The Lord fills his mouth with woes against these, and declares them to have no inheritance in the Kingdom of God, *Esay.* 5. 11, 12, 22. *Gal.* 5. 21.

4. *Liars.* The God that cannot lie hath told them, that there is no place for them in his Kingdom, no entrance into his hill; but their portion is with the Father of lies (whose children they are) in the lake of burnings, *Psal.* 15.

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1, 2, *Rev.* 21. 8, 27. *Joh.* 8. 44. *Prov.* 6. 17.

5. *Swearers.* The end of these men without deep and speedy repentance, is swift destruction, and most certain and unavoidable condemnation, *Jam.* 5. 12. *Zech.* 5. 1, 2, 3.

Railers and *Back-biters*, that love to take up a reproach against their Neighbour, and fling all the dirt they can in his face, or else wound him secretly behind his back; *Psal.* 15. 1. 3. *1 Cor.* 6. 10. *1 Cor.* 5. 11.

7. *Thieves*, *Extortioners*, *Oppressors*, that grind the poor, over-reach their brethren, when they have them at an advantage, these must know, that *God is the avenger of all such*, *1 Thes.* 4. 6. Hear O ye false and purloining and wasteful servants: Hear, O ye deceitful tradesmen, hear your sentence. God will certainly hold his door against you, and turn your treasures of unrighteousness into treasures of wrath, and make your ill-gotten silver and gold, to torment you like burning Metal in your bowels, *1 Cor.* 6. 9, 10. *Jam.* 5. 2, 3.

8. *All that do ordinarily live in the prophane neglect of Gods worship*, that hear not his word, that call not on his name, that restrain prayer before God, that mind not their own nor their families souls, but live without God in the world, *Joh.* 8. 47. *Joh.* 15. 4. *Psal.* 14. 4. *Psal.* 79. 6. *Eph.* 2. 12. & 4. 18.

9. *Those that are frequenters and lovers of evil company.* God hath declared, he will be the destruction of all such, and that they shall never enter into the hill of his rest, *Prov.* 13. 20. *Psal.* 15. 4. *Prov.* 9. 6.

10. *Scoffers*

10. *Scoffers at Religion*, that make a scorn of precise walking, and mock at the messengers and diligent servants of the Lord, and at their holy profession, and make themselves merry with the weaknesses and failings of professors. Hear ye despisers, hear your dreadful doom, *Prov. 19. 29. 2 Chron. 36. 16. Prov. 3. 34.*

Sinner, consider diligently, whether thou art not to be found in one of these ranks; for if this be thy case, thou art in the gall of bitterness and bond of iniquity; for all these do carry their marks in their foreheads, and are undoubtedly the sons of death.

And if so, the Lord pity our poor Congregations; Oh how little a number will be left, when these ten sorts are set out! Alas on how many doors, on how many faces must we write, Lord have mercy upon us! Sirs, what shift do you make to keep up your confidence of your good estate, when God from heaven declares against you, and pronounces you in a state of damnation? I would reason with you, as God with them; *How canst thou say I am not polluted?* *Jer. 2. 23. See thy way in the valley, know what thou hast done.* Man, is not thy conscience privy to thy tricks of deceit, to thy chamber pranks, to thy way of lying? Yea are not thy friends, thy family, thy neighbours, witnesses to thy prophane neglects of Gods worship, to thy covetous practices, to thy envious and malicious carriage? may not they point at thee as thou goest, there goes a gaming Prodigal; there goes a drunken *Nabal*, a companion of evil-doers; there goes a railer, or a scoffer, a loose liver?

liver? Beloved, God hath written it as with a Sun beam, in the book out of which you must be judged, that these are not the spots of his Children, and that none such (except renewed by converting grace) shall ever escape the damnation of Hell.

Oh that such of you would now be perswaded to repent and turn from all your transgressions, or else iniquity will be your ruine! *Ezek. 18. 30.* Alas for poor hardned sinners! Must I leave you at last where you were? Must I leave the tipler still at the Ale-bench? Must I leave the wanton still at his dalliance? Must I leave the malicious still in his venome? And the drunkard still at his vomit? However you must know, that you have been warned, and that I am clear of your blood. And whether men will hear, or whether they will forbear, I will leave these three scriptures with them, either as thunderbolts to awaken them, or as searing Irons to harden them to a reprobate sense, *Psal. 68. 21.* God shall wound the head of his enemies, and the hairy scalp of such an one, as goeth on still in his trespasses, *Prov. 29. 1.* He that being often reprov'd hardeneth his neck shall suddenly be destroyed, and that without remedy, *Prov. 1. 24.* &c. Because I have called, and ye refused, I have stretched out my hand, and no man regarded. &c. I will mock at your calamity — when your destruction cometh as a whirlwind.

And now I imagine, many will begin to bless themselves, and think all is well, because they cannot be spotted with the grosser evils
above

above mentioned. But I must further tell you, that there are another sort of unsanctified persons, that carry not their marks in their foreheads, but more secretly and covertly in their hands. These do frequently deceive themselves and others, and pass for good Christians, when they are all the while unsound at bottom. Many pass undiscovered, till death and judgement bring all to light. Those self-deceivers seem to come even to Heaven gate with confidence of their admission, and yet are turned off at last, *Mat. 7. 22.* Brethren, Beloved, I beseech you deeply to lay to heart, and firmly to retain this awakening consideration: *That Multitudes miscarry by the hand of some secret sin, that is not only hidden from others, but (for want of observing their own hearts) even from themselves.* A man may be free from open pollutions, and yet die at last by the fatal hand of some unobserved iniquity: And there be these eleven hidden sins, by which souls go down by numbers into the chambers of death. These you must search carefully for, and take them as black marks (wherever they be found) discovering a graceless and unconverted estate. As you love your lives read them carefully, with a holy jealousy of your selves, lest you should be the persons concerned.

1. *Gross Ignorance.* Ah how many poor souls doth this sin kill in the dark, *Hos. 4. 6.* while they think verily they have good hearts, and are in the ready way to Heaven! This is the murderer that dispatches thousands in a silent manner, when (poor hearts!) they suspect

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suspect nothing, and see not the hand that mischiefs them. You shall find whatever excuses you have for ignorance, that 'tis a soul undoing evil, *Esay. 27. 11. 2 Thes. 1. 8. 2 Cor. 4. 3.* Ah would it not have pitied a man's heart to have seen that woful spectacle, when the poor Protestants were shut up a multitude together in a barn, and a butcher comes with his inhumane hands warm in humane blood, and leads them one by one blindfold to a block, where he slew them (poor Innocents!) one after another by the scores in cold blood? But how much more should our hearts bleed, to think of the hundreds in great Congregations, that ignorance doth butcher in secret, and lead them blindfold to the block? Beware this be none of your case. Make no pleas for ignorance. If you spare that sin, know that that will not spare you. Will a man keep a murderer in his bosom?

2. *Secret reserves in closing with Christ.* To forsake all for Christ, to hate father and mother, yea and a mans own life for him, this is a hard saying, *Luk. 14. 26.* Some will do much, but they will not be of the religion that will undo them; they never come to be entirely devoted to Christ, nor fully to resign to him. They must have the sweet sin. They mean to do themselves no harm. They have secret exceptions for life, liberty, or estate. Many take Christ thus hand over head, and never consider his self-denying terms, nor cast up the cost; and this error in the foundation marrs all, and secretly ruins them for ever, *Luk. 14. 28. Mat. 13. 21.*

3. *For-*

3. *Formality in Religion.* Many stick in the bark, and rest in the outside of Religion, and in the external performances of holy duties; *Mat. 23. 25.* and this oft-times doth most effectually deceive men, and doth more certainly undo them, than open looseness; as it was in the Pharisees case, *Mat. 21. 31.* They hear, they fast, they pray, they give alms, and therefore will not believe but their case is good, *Luk. 18. 11.* whereas resting in the work done, and coming short of the heart-work, and the inward power and vitals of Religion, they fall at last into the burning, from the flattering hopes, and confident persuasions, of their being in the ready way to Heaven, *Matth. 7. 22, 23.* Oh dreadful case, when a man's Religion shall serve only to harden him, and effectually to delude and deceive his own Soul!

4. *The prevalency of false ends in holy duties.* *Mat. 23. 25.* This was the bane of the Pharisees. Oh how many a poor soul is undone by this, and drops into hell, before he discerns his mistake! He performs good duties, and so thinks all is well, and perceives not that he is acted by carnal motives all the while. It is too true, that even with the truly sanctified, many carnal ends will oft-times creep in; but they are the matter of his hatred and humiliation, and never come to be habitually prevalent with him, and to bear the greatest sway, *Rom. 14. 7.* But now when the main thing that doth ordinarily carry a man out to religious duties, shall be some carnal end, as to satisfy his conscience,

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to get the repute of being religious, to bee seen of men, to shew his own gifts and parts, to avoid the reproach of a prophane and irreligious person, or the like, this discovers an unsound heart, *Hos. 10. 1. Zech. 7. 5, 6.* O Christians, if you would avoid self-deceit, see that you mind, not only your acts, but withall, yea above all, your ends,

5. *Trusting on their own righteousness,* Luke 18. 9. This is a soul undoing mischief, *Rom. 10. 3.* When men do trust in their own righteousness, they do indeed reject Christ's. Beloved, you had need be watchful on every hand, for not only your sins, but your duties may undo you. It may be you never thought of this, but so it is; that a man may as certainly miscarry by his seeming righteousness, and supposed graces, as by gross sins; and that is, when a man doth trust to these as his righteousness before God, for the satisfying his justice, appeasing his wrath, procuring his favour, and obtaining of his own pardon: for this is to put Christ out of office and make a Saviour of our own duties and graces. Beware of this, O professors; you are much in duties, but this one fly will spoil all the ointment. When you have done most, and best, be sure to go out of your selves to Christ, reckon your own righteousness but rags, *Psal. 143. 2. Phil. 3. 8. Esay 64. 6. Neb. 13. 22.*

6. *A secret enmity against the strictness of religion.* Many moral persons, punctual in their formal devotion, have yet a bitter enmity against preciseness, and hate the life and power of religion, *Phil. 3. 6.* compared with *Act. 9. 1.*

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They like not this forwardness, nor that men should keep such a stir in religion. They condemn the strictness of Religion, as singularity, indiscretion, and intemperate zeal; and with them a lively preacher, or lively christian, is but a heady fellow. These men love not holiness, as holiness, (for then they would love the height of holiness) and therefore are undoubtedly rotten at heart, whatever good opinion they have of themselves.

7. *The resting in a certain pitch of Religion.* When they have so much as will save them (as they suppose,) they look no further, and so shew themselves short of true Grace, which will ever put men upon aspiring to further perfection. *Phil. 3. 12, 13. Prov. 4. 18.*

8. *The predominant love of the World.* This is the sure evidence of an unsanctified heart. *Mat. 10. 37. 1 Joh. 2. 15.* But how close doth this sin lurk oft-times under a fair covert of forward profession? *Luke 8. 14.* Yea such a power of deceit is there in this sin, that many times when every body else can see the mans worldliness and covetousness, he cannot see it himself, but hath so many colours, and excuses, and pretences for his eagerness on the world, that he doth blind his own eyes, and perish in his self deceit. How many professors be there, with whom the world hath more of their heart and affections than Christ? Who mind earthly things, and thereby are evidently after the flesh, and like to end in destruction? *Rom. 8. 25. Phil. 3. 19.* Yet ask these men; and they will tell you confidently, they prize Christ
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above all, God forbid else! and see not their own earthly mindedness for want of a narrow observation of the workings of their own hearts. Did they but carefully search, they would quickly find that their greatest content is in the world, *Luke* 12. 19. and their greatest care and main endeavour to get and secure the world, which are the certain discoveries of an unconverted sinner. May the professing part of the world take earnest heed, that they perish not by the hand of this sin unobserved. Men may be and often are kept off from Christ, as effectually by the inordinate love of lawful comforts, as by the most unlawful courses, *Mat.* 22. 5. *Luke* 14. 18, 19, 20, 24.

9. *Reigning malice and envy against those that disrespect them, or are injurious to them,* 1 *Job.* 2. 9, 11. O how do many that seem to be religious remember injuries, and carry grudges, and will return men as good as they bring, rendering evil for evil, loving to take revenge, wishing evil to them that wrong them, directly against the rule of the Gospel, the pattern of Christ, and the nature of God, *Rom.* 12. 14, 17. 1 *Pea.* 2. 21, 23. *Neh.* 6. 17. Doubtless where this evil is kept boiling in the heart, and is not hated, resisted, mortified, but doth habitually prevail, that person is in the very gall of bitterness, and in a state of death. *Mat.* 18. 34, 35. 1 *John* 3. 14, 15.

Reader doth nothing of this touch thee? art thou in none of the forementioned ranks? O search, and search again; take thy heart solemnly to task. Woe unto thee, if after all thy

thy profession, thou shouldest be found under the power of ignorance, lost in formality, drowned in earthly mindedness, envenomed with malice, exalted in an opinion of thine own righteousness, leavened with hypocrisie, and carnal ends in Gods service, imbittered against strictness: this would be a sad discovery that all thy Religion were in vain. But I must proceed.

10. *Unmortified Pride.* When men love the praise of men, more than the praise of God; and set their hearts upon mens esteem, applause and approbation, it is most certain, they are yet in their sins, and strangers to true conversion. *John 12. 43. Gal. 1. 10.* When men see not, nor complain of, nor groan under the pride of their own hearts, it's a sign they are stark dead in sin. O how secretly doth this sin live and reign in many hearts, and they know it not, but are very strangers to themselves! *Joh. 9. 40.*

11. *The prevailing love of pleasure,* 2 *Tim. 3. 4.* This is a black mark. When men give the flesh the liberty that it craves, and pamper, and please it, and do not deny and restrain it: when their great delight is in gratifying their bellies, and pleasing their senses; whatever appearance they may have of Religion, all is unsound. *Rom. 16. 18. Tit. 3. 3.* A flesh-pleasing life cannot be pleasing to God, *They that are Christs, have crucified the flesh,* and are careful to cross it, and keep it under, as their enemy, *Gal. 5. 24. 1 Cor. 9. 25. 26, 27.*

12. *Carnal security, or a presumptuous and ungrounded*

grounded confidence, that their condition is already good. *Rev.* 3. 17. Many cry peace and safety, when sudden destruction is coming upon them.

1 Thes. 5. 3. This was that which kept the foolish Virgins sleeping, when they should have been working; upon their beds, when they should have been at the markets. *Mat.* 25. 15, 10. *Prov.* 10. 5. They perceived not their want of Oyl, till the bridegroom was come; and while they went to buy, the door was shut. And oh that these foolish Virgins had no successors! where is the place, yea where is the house almost, where these do not dwell? Men are willing to cherish in themselves, upon never so slight grounds, a hope that their condition is good, and so look not out after a change, and by this means perish in their sins. Are you at peace? Shew me upon what grounds your peace is maintained. Is it a Scripture peace? Can you shew the distinguishing marks of a sound believer? Can you evidence that you have something more than any Hypocrite in the world ever had? If not, fear this peace, more than any trouble; and know, that a carnal peace doth commonly prove the most mortal enemy of the poor soul, and while it smiles and kisses, and speaks it fair, doth fatally smite it as it were under the fifth rib.

By this time methinks I hear my reader crying out with the Disciples, who then shall be saved? Set out from among our Congregations all those ten ranks of the prophane on the one hand; and then besides take out all these twelve sorts of close and self-deceiving Hypocrites on the

the other hand, and tell me then whether it be not a remnant that shall be saved. How few will be the sheep that shall be left, when all these shall be separated, and set among the Goats? For my part, of all my numerous hearers, I have no hope to see any of them in Heaven, that are to be found among these two and twenty sorts that are here mentioned, except by sound conversion they be brought into another condition.

Application. And now Conscience do thine office. Speak out, and speak home to him that heareth or readeth these lines. If thou find any of these marks upon him, thou must pronounce him utterly unclean. *Levit. 13. 44.* Take not up a lie into thy mouth: speak not peace to him, to whom God speaks no peace. Let not lust bribe thee, or self-love, or carnal prejudice blind thee. I *subpoena* thee from the Court of Heaven, to come and give in evidence. I require thee in the name of God to go with me to the search of the suspected house. As thou wilt answer it at thy peril, give in a true report of the state and case of him that readeth this book. Conscience wilt thou altogether hold thy peace at such a time as this? I adjure thee by the living God, that thou tell us the truth. *Mat. 26. 63.* Is the man converted or is he not? Doth he allow himself in any way of sin, or doth he not? Doth he truly love, and please, and prize and delight in God above all other things, or not? Come, put it to an issue. How long shall this soul lie at uncertainties? Oh Conscience bring

in thy verdict. Is this man a new man, or is he not? How dost thou find it? hath there passed a through and mighty change upon him, or not? When was the time, where was the place, or what was the means, by which this through change of the new birth was wrought in this soul? Speak Conscience. Or if thou canst not tell time and place, Canst thou show scripture evidence, that the work is done? Hath the man been ever taken off from his false bottom, from the false hopes, and false peace wherein once he trusted? Hath he been deeply convinced of sin, and of his lost and undone condition, and brought out of himself, and off from his sins, to give up himself intirely to Jesus Christ? Or dost thou not find him to this day under the power of ignorance, or in the mire of prophaneness? Hast not thou taken upon him the gains of unrighteousness? Dost not thou find him a stranger to prayer, a neglecter of the word, a lover of this present world? Dost not thou often catch him in a lie? Dost not thou find his heart fermented with malice, or burning with lust, or going after his covetousness? Speak plainly to all the forementioned particulars: canst thou acquit this man, this woman, from being any of the two and twenty sorts here described? If he be found with any of them, set him aside, his portion is not with the Saints. He must be converted and made a new creature, or else he cannot enter into the Kingdom of God.

Beloved, be not your own betrayers, do not deceive your own hearts, nor set your hands to
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your own ruine, by a wilful blinding of your selves. Set up a tribunal in your own breasts. Bring the word and conscience together. *To the Law and to the Testimony. Isa. 8. 20.* Hear what the word concludes of your estates. O follow the search, till you have found how the case stands. Mistake here, and perish. And such is the treachery of the Heart, the subtilty of the temper, and the deceitfulness of sin, *Jer. 17. 9. 2 Cor. 11. 3. Heb. 3. 13.* all conspire to flatter and deceive the poor soul, and withal so common and easie it is to be mistaken, that it's a thousand to one, but you will be deceived, unless you be very careful, and thorow, and impartial in the enquiry into your spiritual conditions. Oh therefore ply your work: go to the bottom: search as with candles: weigh you in the balance; come to the standard of the Sanctuary: bring your coyn to the touch-stone. You have the archest cheats in the world to deal with: a world of counterfeit Coin is going: happy is he, that takes no Counters for Gold. Satan is master of deceits: he can draw to the life: he is perfect in the trade: there is nothing but he can imitate. You cannot wish for any Grace, but he can fit you to a hair with a Counterfeit. Trade warily: look on every piece you take: be jealous: trust not so much as your own hearts. Run to God to search you and try you, to examine you and prove your reins. *Psal. 26. 2. Psal. 139. 23, 24.* If other helps suffice not to bring all to an issue, but you are still at a loss, open your cases faithfully to some Godly and faithful Minister. *Mal. 2. 7.* Rest not,

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till you have put the business of your eternal welfare out of question., *Pet. 2. 10. O searcher of hearts, put thou this soul upon and help him in the search.*

C H A P. V.

Shewing the Miseries of the Unconverted.

SO unspeakably dreadful is the case of every unconverted soul, that I have sometimes thought, if we could but convince men, that they are yet unregenerate, the work were upon the matter done. But I sadly experience, that such a spirit of sloth and slumber (*Rom. 11. 8. Mat. 13. 15*) possesses the unsanctified, that though they be convinced, that they are yet unconverted; yet they oft-times carelessly sit still: and what through the avocation of sensual pleasures, or hurry of worldly business, or noise and clamour of earthly cares, and lusts, and affections, *Luke 8. 14.* the voice of Conscience is drowned, and men go no farther than some cold wishes, and general purposes of repenting and amending. *Acts 24. 25.*

It's therefore of high necessity, that I do not only convince men, that they are unconverted; but that I also endeavour, to bring them to a sense of the fearful misery of this estate.

But here I find my self aground at first putting forth. What Tongue can tell the heirs of Hell sufficiently of their misery, unless 'twere *Dives* his that was tormented in that flame?

Luke

Luke 16. 24. Where is the ready Writer, whose pen can decipher their misery, that are without God in the world? *Eph.* 2. 12. This cannot fully be done, unless we knew the infinite ocean of that bliss and perfection which is in that God, which a state of sin doth exclude men from. Who knoweth (saith *Moses*) the power of thine anger? *Psal.* 90. 11. And how shall I tell men, that which I do not know? Yet so much we know, as one would think would shake the heart of that man, that had the least degree of spiritual life and sense.

But this is yet the more posing difficulty, that I am to speak to them that are without sense. Alas, this is not the least part of man's misery upon him, that he is dead, stark dead in trespasses and sins. *Eph.* 2. 1.

Could I bring Paradise into view, or represent the Kingdom of Heaven to as much advantage, as the tempter did the Kingdoms of the world and all the glory thereof to our Saviour: or could I uncover the face of the deep and devouring gulph of Tophet in all its terrors, and open the gates of the infernal furnace, alas he hath no eyes to see it, *Mat.* 13. 14, 15. Could I paint out the beauties of holiness, or glory of the Gospel to the life; or could I bring above-board the more than diabolical deformity and ugliness of sin, he can no more judge of the loveliness and beauty of the one, nor the filthiness and hatefulness of the other, than the blind of colours. He is alienated from the life of God through the ignorance that is in him, because of the blindness of his heart.

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heart. *Eph.* 4. 18. He neither doth nor can know the things of God, because they are spiritually discerned. *1 Cor.* 2. 14. His eyes cannot be savingly opened, but by converting grace, *Acts* 26. 18. he is a child of darkness, and walks in darkness, *1 John* 1. 6. yea the light in him is darkness. *Mat.* 6. 2, 3.

Shall I ring his knell, or read his sentence, or sound in his ear, the terrible trump of Gods judgments, that one would think should make both his ears to tingle, and strike him into *Belshazer's* fit, even to appall his countenance, and loose his joynts, and make his knees smite one against another? Yet alas! he perceives me not: he hath no ears to hear. Or shall I call up all the daughters of musick, and sing the song of *Moses*, and of the Lamb? yet he will not be stirred. Shall I allure him with the joyful sound, and the lovely song and glad-tidings of the Gospel? with the most sweet and inviting calls, comforts, cordials, of the divine promises, so exceeding great and precious? it will not affect him savingly, unless I could find him ears, *Mat.* 13. 15. as well as tell him the news.

Shall I set before him the feast of fat things, the wine of wisdom, the bread of God, the tree of life, the hidden *Manna*? he hath no appetite for them, no mind to them. *1 Cor.* 2. 14. *Mat.* 22. 5. Should I press the choicest grapes, the heavenly clusters of Gospel-priviledges, and drink to him in the richest wine of Gods own cellar, yea of his own side, or set before him the delicious honey-comb of Gods Testimonies, *Psal.* 19. 10. alas he hath no taste to discern them

them. Shall I invite the dead to arise and eat the banquet of their funerals? No more can the dead in sin, savour the holy food wherewith the Lord of life hath spread his table.

What then shall I do? shall I burn the brimstone of hell at his nostrils? or shall I open the box of Spikenard, very precious, that filleth the whole house of this universe with its perfume, *Mark 14. 3. Joh. 12. 8.* and hope that the savour of Christs ointments, and the smell of his garments will attract him? *Psal. 45. 8.* Alas! dead sinners are like the dumb Idols, they have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not, neither speak they through their throat. *Psal. 1. 5, 6, 7.* They are destitute of all spiritual sense and motion.

But let me try the sense that doth last leave us, and draw the Sword of the word: yet lay at him while I will, yea though I choose mine arrows out of Gods quiver, and direct them to the heart, nevertheless he feeleth it not; for how should he, being past feeling? *Eph. 4. 19.* So that though the wrath of God abideth on him, and the mountainous weight of so many thousand sins, yet he goes up and down as light, as if nothing ailed him. *Rom. 7. 9.* In a word, he carries a dead soul in a living body, and his flesh is but the walking Coffin of a corrupted mind, this is twice dead, *Jude 12.* rotting in the slime and putrefaction of noisome lusts, *Mat 23. 27, 28.*

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Which way then shall I come at the miserable objects that I have to deal with? who shall make the heart of stone to relent, *Zeck. 7. 12.* or the lifeless carcase to feel and move? That God that is able of Stones to raise up Children unto *Abraham, Mat. 3. 9.* that raiseth the Dead, *2 Cor. 1. 9.* and melteth the Mountains, *Nab. 1. 5.* and strikes water out of the flints, *Deut. 8. 15.* that loves to work like himself, beyond the hopes and belief of man, that peopled his Church with dry bones, and planteth his Orchard with dry sticks; he is able to do this. Therefore I bow my knee to the most high God, *Eph. 3. 14.* and as our Saviour prayed at the Sepulchre of *Lazarus, Job. 11. 38, 41.* and the Shunamite ran to the man of God, for her dead Child, *2 Kings 4. 25.* so doth your mourning Minister kneel about your graves, and carry you in the arms of prayer to that God, in whom your help is found.

Oh thou all powerful *Jehovah*, that workest, and none can let thee; that hath the keyes of hell and of death, pity thou the dead souls that lie here intombed, and roll away the grave-stone, and say, as to *Lazarus* when already stinking, Come forth. Lighten thou this darkness, O inaccessible light, and let the day spring from on high, visit the darksome region of the dead to whom I speak: for thou canst open the eyes that death it self hath closed. Thou that formedst the ear, canst restore the hearing. Say thou to these ears, *Ephatah*, and they shall be opened. Give thou eyes to see thine excellencies; a taste that may relish thy sweetness; a scent that may savour thine ointments; a feeling that

that may sense the priviledge of thy favour, the burden of thy wrath, the weight intolerable of unpardoned sin: and give thy servant command to prophesie to the dry bones, and let the effect of this prophesie be, as of thy Prophet, when he prophesied the valley of dry bones into a living army, exceeding great, Ezek. 37. 1. &c. The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley, which was full of bones. He said unto me, prophesie upon these bones, and say unto them; O ye dry bones, hear the word of the Lord: Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you; and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise and behold a shaking, and the bones came together bone to his bone. And when I beheld, Lo the sinews and the flesh came up upon them, and covered them above, but there was no breath in them. Then said he unto me; prophesie unto the wind, prophesie son of man, and say to the wind: thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain; that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived; and stood up upon their feet, an exceeding great army.

But I must proceed, as I am able, to unfold that misery, which I confess no tongue can unfold, no heart can sufficiently comprehend. Know therefore, that while thou art unconverted.

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1. *The infinite God is engaged against thee.*

It is no small part of thy misery, that thou art without God. *Eph. 2. 12.* How doth *Micaiah* run crying after the *Danites*, *You have taken away my Gods, and what have I more?* *Judges. 18. 23, 24.* O what a mourning then must thou lift up, that art without God, that canst lay no claim to him, without daring usurpation! Thou must say of God, as *Sheba* of *David*; *We have no part in David, neither have we inheritance in the son of Jesse.* *2 Sam. 20. 1.* How pitiful and piercing a moan is that of *Saul* in his extremity; *The Philistians are upon me, and God is departed from me?* *1 Sam. 28. 15.* Sinners what will you do in the day of your visitation? whither will you flee for help? where will you leave your glory? *Esay 10. 3.* What will you do when the *Philistines* are upon you? When the World shall take its eternal leave of you, when you must bid your friends, houses, lands, farewell forevermore? What will you do then, I say, that have never a God to go to? Will you call on him, will you cry to him for help? alas he will not own you, *Prov. 1. 28, 29.* he will not take any knowledge of you, but send you packing, with an *I never knew you.* *Mat. 7. 23.* They that know what 'tis to have a God to go to, a God to live upon, they know a little what a fearful misery it is to be without God. This made that holy man cry out, *Let me have a God, or nothing. Let me know him and his will, and what will please him, and how I may come to enjoy him, or would I had never had an understanding to know any thing, &c.*

But

But thou art not only without God, but God is against thee, *Exek. 5. 8, 9. Nah. 2. 13.* Oh if God will but stand a neuter, though he did not own, nor help the poor sinner, his case were not so deeply miserable. Though God should give up the poor creature to the will of all his enemies, to do their worst with him; though he should deliver him over to the tormentors, *Mat. 18. 34.* that devils should tear and torture him to their utmost power and skill; yet this were not half so fearful. But God himself will set against the sinner; and believe it, 'tis a fearful thing to fall into the hands of the living God. *Heb. 10. 31.* There's no friend like him, no enemy like him. As much as Heaven is above the Earth, Omniporency above Impotency, Infinity above Nullity, so much more horrible is it, to fall into the hands of the living God, than into the paws of Bears, or Lions, yet furies, or devils. God himself will be thy tormentor; thy destruction shall come from the presence of the Lord. *2 Thes. 1. 9.* Tophet is deep and large, and the wrath of the Lord like a river of brimstone doth kindle it. *Esay 30. 33.* If God be against thee, who shall be for thee; If one man sin against another, the Judge shall Judge him: but if a man sin against the Lord, who shall intercede for him? *1 Sam. 2. 25.* Thou, even thou, art to be feared; and who shall stand in thy sight, when once thou art angry? *Psal. 76. 7.* Who is that God, that shall deliver you out of his hands? *Dan. 3. 15.* Can Mammon? Riches profit not in the day of wrath, *Prov. 11. 14.* Can Kings, or Warriours? No, they shall cry to the Mountains and

and rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand? *Rev. 6. 15, 16, 17.*

Sinner, methinks this should go like a dagger to thine heart, to know that God is thine enemy. Oh whither wilt thou go, where wilt thou shelter thee? There is no hope for thee unless thou lay down thy weapons, and sue out thy pardon, and get Christ to stand thy friend, and make thy peace. If it were not for this, thou mightest go into some howling wilderness, and there pine in sorrow, and run mad for anguish of heart and horrible despair. But in Christ there is a possibility of mercy for thee, yea a proffer of mercy to thee, that thou maist have God to be more for thee, than he is now against thee. But if thou wilt not forsake thy sins, nor turn thoroughly and to purpose unto God, by a sound Conversion, the wrath of God abideth on thee, and he proclaims himself to be against thee, as in the Prophet *Ezek. 5. 8.* *Therefore thus saith the Lord God, Behold, I even I am against thee.*

1. *His face is against thee, Psal. 34. 16. The face of the Lord is against them that do evil, to cut off the remembrance of them. Wo unto them whom God shall set his face against. When he did but look upon the host of the Egyptians, how terrible was the consequence? Ezek. 14. 8. I will set my face against that man, and will make him a sign, and a proverb, and will cut him off from the midst of my people, and you shall know that I am the Lord.* 2. *His heart is against thee:*

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He hateth all the workers of iniquity, Man, doth not thine heart tremble to think of thy being an object of Gods hatred? Jer. 13. 1. Though Moses and Samuel stood before me, yet my mind could not be towards this people, cast them out of my sight. Zech. 7. 8. My soul loathed them, and their souls also abhorred me. 3. His hand is against thee. 1 Sam. 12. 14, 15. All his attributes are against thee.

First, His Justice is like a flaming sword unsheathed against thee. If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine adversaries, and will reward them that hate me. I will make mine arrows drunk with blood, &c. Dent. 32. 40, 41. So exact is Justice, that twill by no means clear the guilty, Exod. 34. 7. God will not discharge thee, he will not hold thee guiltless, Exod. 20. 7. but will require the whole debt in person of thee, unless thou canst make a Scripture claim, to Christ and his satisfaction. When the enlightened sinner looks on justice, and sees the balance in which he must be weighed, and the sword by which he must be executed, he feels an earth quake in his breast. But Satan keeps this out of sight, and perswades the soul while he can; that the Lord is all made up of mercy, and so lulls it asleep in sin. Divine Justice is very strict; it must have satisfaction to the utmost farthing; it denounceth indignation and wrath, tribulation and anguish, to every soul that doth evil, Rom. 2. 8, 9. It curseth every one that continueth not in every thing that is written in the law to do it. Gal. 3. 19. The

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justice of God to the unpardoned sinner, that hath a sense of his misery, is more terrible, than the sight of the Bailiff or creditor to the bankrupt debtor, or than the sight of the Judge and Bench to the robber, or of the Irons and gibbet to the guilty murderer. When justice sits upon life and death, Oh what dreadful work doth it make with the wretched sinner! *Bind him hand and foot, cast him into outer darkness, there shall be weeping and gnashing of teeth.* *Mat. 22. 13.* Depart from me ye cursed into everlasting fire. *Mat. 25. 41.* This is the terrible sentence that justice pronounceth. Why sinner, by this severe justice must thou be tryed; and as God liveth, this killing sentence shall thou hear, unless thou repent and be converted.

Secondly, *The holiness of God is full of antipathy against thee.* *Psal. 5. 4, 5.* He is not only angry with thee (so he may be with his own children) but he hath a fixed, rooted, habitual displeasure against thee: he loaths thee. *Zech. 11. 8.* and what is done by thee, though for substance commanded by him: *Esay. 1. 14.* *Mal. 1. 10.* As if a man should give his servant never so good meat to dress; yet if he should mingle filth, or poyson with it, he would not touch it. Gods nature is infinitely contrary to sin, and so he cannot but hate a sinner out of Christ.

O what a misery is this, to be out of the favour, yea under the hatred of God! *Eccles. 4. 4.* *Hos. 9. 15.* that God can as easily lay aside his nature and cease to be God, as not to be contrary

trary to thee, and detest thee, except thou be changed and renewed by grace! O sinner, how darest thou to think of the bright and radiant Sun of purity, upon the beauties, the glory of holiness that is in God! *The Stars are not pure in thy sight; Job 25. He humbleth himself to behold the things that are done in Heaven. Psal. 113.* Oh those light and sparkling eyes of his! What do they espy in thee? and thou hast no interest in Christ neither, that he should plead for thee. Methinks I should hear thee crying out astonished, with the Bethshemites, *Who shall stand before this holy Lord God? 1 Sam. 6. 20.*

Thirdly, *The power of God is mounted like a mighty Cannon against thee.* The glory of Gods power is to be displayed, in the wonderful confusion and destruction of them that obey not the Gospel. *2 Thes. 1. 8, 9.* He will make his power known in them, *Rom. 9. 22.* How mightily he can torment them. For this end he raiseth them up, *that he might make his power known. Rom. 9. 17.* O man, art thou able to make thy party good with thy maker? No more than a silly reed, against the Cedars of God, or a little cock-boat, against the tumbling ocean; or the childrens bubbles, against the blustering winds. Sinner, the power of Gods anger is against thee: *Psal. 90. 11.* and power and anger together, make fearful work. 'Twere better thou hadst all the world in arms against thee, than to have thee power of God against thee. There is no escaping his hands, no breaking his prison. *The thunder of his power*

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power who can understand? Job 26. 14. Unhappy man that shall understand it by feeling it. If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against him, and prospered? Which removeth the Mountains and they know it not, which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the Sun, and it riseth not; and sealeth up the stars. Behold he taketh away, who can hinder him? who will say unto him, what dost thou? If God will not withdraw his anger, the proud helpers do stoop under him. Job 9. 3, 4, 5, 6. &c. And art thou a match for such an antagonist? Oh consider this, you that forget God, lest he tear you in pieces, and there be none to deliver you. Ps. 50. 22. Submit to mercy. Let not dust and stubble stand in out against the Almighty. Set not briars and thorns against him in battel, lest he go through them, and consume them together. but lay hold on his strength, that you may make peace with him, Esay 27. 4, 5. Wo to him that striveth with his maker. Esay 45. 9.

Fourthly, The wisdom of God is set to ruine thee. He hath ordained his arrows and prepared the instruments of death and made all things ready. Psal. 11. 12, 13. His counsels are against thee, to contrive thy destruction. Jer. 18. 11. He laugheth in himself, to see, how thou wilt be taken and ensnared in the evil day. Ps. 37. 13. The Lord shall laugh at him, for he seeth that his day is coming. He seeth how thou wilt come down mightily in

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moment; how thou wilt wring thine hands, and tear thine hair, and eat thy flesh, and gnash thy teeth for anguish and astonishment of heart, when thou seest how thou art fallen remedilessly into the pit of destruction.

Fifthly, *The truth of God is sworn against thee.* Psal. 95. 11. If he be true and faithful, thou must perish if thou goest on. Luk. 13. 3. Unless he be false of his word, thou must die, except thou repent. Ezek. 33. 11. If we believe not yet, he abideth faithful, he cannot deny himself. 2 Tim. 2. 13. That is, he is faithful to his threatnings, as well as promises, and will show his faithfulness in our confusion, if we believe not. God hath told thee, as plain as it can be spoken, That if he wash thee not, thou hast no part in him. John 13. 8. That if thou livest after the flesh, thou shalt die, Rom. 8. 13. That except thou be converted thou shalt in no wise enter into the Kingdom of Heaven; Mat. 18. 3. and he abideth faithful, he cannot deny himself. Beloved, as the immutable faithfulness of God in his promise and oath, afford believers strong consolation; Heb. 6. 18. so they are to unbelievers, for strong consternation and confusion. O sinner tell me what shift dost thou make to think of all the threatnings of Gods word, that stand upon record against thee? Dost thou believe their truth, or not? If not, thou art a wretched infidel, and not a Christian; and therefore give over the name and hopes of a Christian. But if thou dost believe them, O heart of flesh that thou hast, that canst walk up and down in quiet when the truth and Faithfulness of God is en-

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gaged to destroy thee; that if God Almighty can do it, thou shalt surely perish, and be damned. Why man, the whole book of God doth testify against thee, while thou remainest unsanctified: it condemns thee in every leaf, and is to thee, like *Ezekiel's* roll, written within and without with lamentation, and mourning, and woe: *Ezek. 2. 10.* and all this shall surely come upon thee and overtake thee, *Deut. 28. 15.* except thou repent. *Heaven and earth shall pass away, but one jot, or tittle of this word shall never pass away. Mat. 5. 18.*

Now put all this together, and tell me, if the case of the Unconverted be not deplorably miserable. As we read of some persons, that had bound themselves in an oath, and in a curse to kill *Paul*: so thou must know, O sinner, to thy terror, that all the attributes of the infinite God are bound in an oath to destroy thee; *Heb. 3. 18.* O man what wilt thou do? whither wilt thou fly? If Gods omniscieny can find thee, thou shalt not escape. If the true and faithful God will save his oath, perish thou must, except thou believe and repent. If the Almighty hath power to torment thee, thou shalt be perfectly miserable in soul and body to all eternity, unless it be prevented by thy speedy Conversion.

II. *The whole creation of God is against thee. The whole creation (saith Paul) groaneth and travaileth in pain. Rom. 8. 22.* But what is it that the creation groaneth under? why, the fearful abuse that it is subject to, in serving the lusts of unsanctified men. And what is it that the creation groaneth for? why, for freedom and

and liberty from this abuse; for the creature is very unwillingly subject to this bondage. Rom. 8. 19, 20, 21. If the unreasonable and inanimate creatures had speech and reason, they would cry out under it, as bondage unsufferable, to be abused by the ungodly, contrary to their natures, and the ends that the great Creatour made them for. It is a passage of an eminent Divine; The liquor that the drunkard drinketh, if it had reason as well as a man, to know how shamefully 'tis abused and spoiled, it would groan in the barrels against him, it would groan in the Cup against him, it would groan in his throat, in his belly against him. It would fly in his face, if it could speak. And if God should open the mouth of the Creatures, as he did the mouth of *Balaam's Ass*, the proud mans garments on his back would groan against him. There is never a creature but if it has reason to know how 'tis abused, till a man converted, it would groan against him. This land would groan to bear him, the air would groan to give him breathing, their houses would groan to lodge them, their beds would groan to ease them, their food to nourish them, their cloaths to cover them, and the creature would groan to give them any help and comfort, so long as they live in sin against God. Thus far he. Methinks this should be a terror to an unconverted soul, to think that he is a burden to the Creation. Luke 13. 7. *Cut it down why cumbereth it the Ground.* If the poor inanimate creatures could but speak, they would say to the ungodly, as *Moses* to

Israel; Must we fetch you water out of the rock
 ye rebels? Numb. 2. 10. Thy food would say,
 Lord, must I nourish such a wretch as this, and
 yield forth my strength for him, to dishonour thee
 withal? No, I will choke him rather, if thou
 wilt give me commission: The very air will say,
 Lord, Must I give this man breath, to set his
 tongue against Heaven, and scorn thy people, and
 vent his pride and wrath, and filthy communica-
 tion, and belch out oaths and blasphemy against
 thee? No, if thou but say the word: he shall be
 breathless for me. His poor beast would say,
 Lord, must I carry him upon his wicked designs?
 No, I will break his bones, I will end his days rather,
 if I may have but leave from thee. A wicked man
 the earth groans under him, and Hell groans
 for him, till death satisfies both, and unburdens
 the earth, and stops the mouth of Hell with
 him. While the Lord of Hosts is against thee,
 be sure the Hosts of the Lord are against thee,
 and all the creatures as it were up in arms, till
 upon a mans conversion, the controversie being
 taken up between God and him, he makes a co-
 venant of peace with the creatures for him. Job
 3. 22, 23, 24. Hos. 2. 18, 19, 20.
 III. *The roaring Lion bath his full power upon*
thee, 1 Pet. 5. 8. Thou art fast in the paw of
 that Lion, that is greedy to devour; in the snare
 of the Devil, led captive by him at his will, 2 Tim.
 2. 26. This is the spirit that worketh in the chil-
 dren of disobedience, Eph. 2. 2. His drudges they
 are, and his lusts they do. He is the ruler of
 the darkness of this world: Eph. 6. 12. that is
 of ignorant sinners, that live in darkness. You
 pity

pity the poor *Indians*, that worship the Devil for their God, but little think that 'tis your own case. Why, 'tis the common misery of all the unsanctified, that the Devil is their God. *2 Cor. 4. 4.* Nor that they do intend to do him homage and worship, they will be ready to defy him, and him that should say so by them; but all this while they serve him, and come and go at his beck, and live under his Government. His servants you are, to whom you yield your selves to obey. *Rom. 6. 16.* O how many then will be found the real servants of the Devil, that take themselves for no other than the children of God? he can no sooner offer a sinful delight or opportunity for your unlawful advantage, but you embrace it. If he suggest a lie, or prompt you to revenge, you readily obey. If he forbid you to read, or pray, you hearken to him, and therefore his servants you are. Indeed he lies behind the curtain, he acts in the dark and sinners see not who setteth them on work; but all the while he leads them in a string. Doubtless the *Iyar* intends not a service to Satan but his own advantage: yet 'tis he that stands in the corner unobserved, and putteth the thing into his heart. *Act. 5. 3. John 8. 44.* Questionless *Judas* when he sold his Master for money, and the *Caldeans* and *Sabeans* when they plundered *Job*, intended not to do the Devil a pleasure, but to satisfy their own covetous thirst; yet 'twas he that acted them in their wickedness. *John 13. 27. Job 1. 12, 15, 17.* Men may be very slaves and common drudges for the Devil, and never know it, nay they may please them

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themselves in the thoughts of a happy liberty,
2 Pet. 2. 19.

Art thou yet in ignorance, and not turned from darkness to light? why thou art under the power of Satan. *Act. 26. 18.* Dost thou live in the ordinary and wilful practice of any known sin? Know that thou art of the Devil. *1 John 3. 8.* Dost thou live in strife, or envy, or malice? verily he is thy Father. *Job. 8. 40, 41.* O dreadful case! How ever Satan may provide his slaves with divers pleasures, *Tie. 3. 3.* yet it is but to toll them into endless perdition. The Serpent comes with the apple in his mouth, O but (with *Eve*) thou seeest not the deadly sting in his tail. He that is now thy tempter, will be one day thy tormentor. O that I could but give thee to see how black a master thou serveest, how filthy a drudgery thou doest, how merciless a Tyrant thou gratifiest, all whose pleasure is, to set thee on work to make thy perdition and damnation sure, and to heat the furnace hotter and hotter, in which thou must burn for millions of millions of ages.

IV. *The guilt of all thy sins lies like a mountain upon thee.* Poor soul! Thou seeest it not, but this is that which seals thy misery upon thee. While unconverted, none of thy sins are blotted out: *Act. 3. 19.* they are all upon the score against thee. Regeneration and remission are never separated: the unsanctified are unquestionably unjustified, and unpardoned. *1 Cor. 6. 11. 1 Pet. 1. 2. Heb. 9. 14.* Beloved, it's a fearful thing to be in debt, but above all in Gods debts: for there is no arrest so formidable as his, no prison so horrible as his. Look upon an enlight-

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ned sinner, who feels the weight of his own guilt, and oh how frightful are his looks, how fearful are his complaints! His comforts are turned into wormwood, and his moisture into drought, and his sleep departeth from his eyes. He is a terror to himself and all that are about him, and is ready to envy the very stones that lie in the street, because they are senseless, and feel not his misery; and wishes he had been a dog, or a toad, or serpent rather than a man, because then death had put an end to his misery, whereas now it will be but the beginning of that which will know no ending.

How light soever you may make of it now, you will one day find the guilt of unpardoned sin to be a heavy burden. This is a millstone that whosoever falleth upon it shall be broken, but upon whomsoever it shall fall, it shall grind him to powder. *Mat. 21. 44.* What work did it make with our Saviour? It pressed the very blood (to a wonder) out of his veins, and broke all his bones: and if it did this in the green tree, what will it do in the dry?

Oh think of thy case in time. Canst thou think of that threat without trembling, *Ye shall die in your sins, Joh. 8. 24.* Oh better were it for thee to die in a goal, die in a ditch, in a dungeon, than die in thy sins. If death, as it will take away all thy other comforts, would take away thy sins too, it were some mitigation. But thy sins will follow thee, when thy friends leave thee, and all worldly enjoyments shake hands with thee. Thy sins will not die with thee, *2 Cor. 5. 10. Rev. 20. 12.* as a prisoners

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soners others debts will; but they will to judgment with thee, there to be thine accusers; and they will to hell with thee, there to be thy tormentors. Better to have so many fiends and furies about thee, than thy sins to fall upon thee and fasten in thee. Oh the work that these will make with thee! Oh look over thy debts in time! How much art thou in the books of every one of Gods laws? How is every one of Gods commandments ready to arrest thee, and take thee by the throat for innumerable bonds that it hath upon thee? What wilt thou then do, when they shall altogether lay it in against thee? Hold open the eyes of conscience to consider this, that thou maist despair of thy self, and be driven to Christ, and fly for refuge, to lay hold upon the hope that is set before thee. *Heb. 6. 18. V. Thy raging lusts do miserably enslave thee.* While unconverted, thou art a very servant to sin: it reigns over thee, and holds thee under its domination, till thou art brought within the bond of Gods covenant. *John. 8. 34, 36. Tit. 3. 1. Rom. 6. 12, 14. Rom. 6. 16, 17.* Now theres no such Tyrant as sin. Oh the filthy and fearful work, that it doth engage its servants in! would it not pierce a mans heart, to see a company of poor creatures drudging and toiling, and all to carry together faggots and fuel for their own burning? Why, this is the employment of sins drudges. Even while they bless themselves in their unrighteous gains, while they sing and swill in pleasures, they are but treasuring up wrath and vengeance for their eternal burnings; they are but laying in powder and
bullets

bullets, and adding to the pile of *Tophet*, and singing in *Oyl* to make the flame rage the fiercer. Who would serve such a master, whose work is drudgery, and whose wages is death? *Rom.* 6. 23.

What a woful spectacle was that poor wretch possessed with the legion? Would it not have pined thine heart to have seen him among the tombs, cutting, and wounding of himself? *Mark* 5. 5. This is thy case, such is thy work. Every stroke is a thrust at thine heart. *1 Tim.* 6. 10. Conscience indeed is now asleep; but when death and judgment shall bring thee to thy senses, then thou wilt feel the raging smart and angurish of every wound. The convinced sinner is a sensible instance of the miserable bondage of sin. Conscience flies upon him, and tells him what the end of these things will be: and yet such a slave is he to his lusts, that on he must, though he see it will be his endless perdition: and when the temptation comes, lust gets the bit in his mouth, breaks all the cords of his vows and promises, and carries him headlong to his own destruction.

VI. *The furnace of eternal Vengeance, is heated ready for thee.* *Esay.* 30. 33. Hell and destruction open their mouths upon thee, they gape for thee, they groan for thee, *Esay.* 5. 14. waiting as it were with a greedy eye, as thou standest upon the brink, when thou wilt drop in. If the wrath of a man may be, *as the roaring of a Lion*, *Prov.* 19. 12. *more heavy than the sand*; *Prov.* 27. 3. What is the wrath of the infinite God? If the burning furnace heated in *Nebuchadnezzar's*

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chadnezars fiery rage, when he commanded it to be made yet seven times hotter, were so fierce as to burn up even those that drew near it, to throw the three children in : *Dan. 3. 19, 22.* How hot is that burning oven of the Almighty's fury ? *Mal. 4. 1.* Surely this is seventy times seven more fierce. What thinkest thou, O man, of being a faggot in hell to all eternity ? *Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee, saith the Lord of hosts ? Ezek. 22. 14.* Canst thou dwell with everlasting burnings ? Canst thou abide the consuming fire ? *Esay. 53. 4.* When thou shalt be as a glowing Iron in hell, and thy whole body and soul shall be as perfectly possessed by Gods burning vengeance, as the fiery sparkling iron, when heated in the fiercest forge ? Thou canst not bear Gods whip : how then wilt thou endure his scorpions ? Thou art even crushed, and ready to wish thy self dead, under the weight of his finger : how then wilt thou bear the Weight of his loyns ? The most patient man that ever was, did curse the day that ever he was born, *Job 3. 1.* and even woo death to come and end his misery, *Job 7. 15, 16.* when God did but let out one little drop of his wrath. How then wilt thou endure, when God shall pour out all his vials, and set himself against thee to torment thee ? when he shall make thy conscience the tunnel, by which he will be pouring his burning wrath into thy soul for ever ; and when he shall fill all thy powers as full of torment, as they be now full of sin ? When immortality shall be thy misery, and to die the death

death of a bruit, and be swallowed into the gulf of annihilation, shall be such a felicity, as a whole eternity of wishes, and an Ocean of tears shall never purchase? Now thou canst put off the evil day, and canst laugh and be merry, and forget the terrour of the Lord, *2 Cor* 5. 11. but how wilt thou hold out, or hold up, when God shall cast thee into a bed of torments, *Rev.* 2. 22. and make thee to lie down in sorrows? *Esa.* 50. 11. When roarings and blasphemy shall be thine only musick, and the wine of the wrath of God, which is poured out without mixture into the Cup of his indignation, shall be thine only drink? *Rev.* 14. 10. When thou shalt draw in flames for thy breath, and the horrid stench of sulphur shall be thine only perfume? In a word, when the smoke of thy torment shall ascend for ever and ever, and thou shalt have no rest night nor day, no rest in thy conscience, no ease in thy bones, but thou shalt be an execration, and an astonishment, and a curse, and a reproach for evermore? *Jer.* 42. 18.

O sinner, stop here; and consider. If thou art a man, and not a senseless block, consider. Berthink thy self where thou standest: why upon the very brim of this furnace. As the Lord liveth and thy soul liveth, there is but a step between thee and this, *1 Sam.* 20. 3. Thou knowest not, when thou liest down, but thou maist be in before the morning: thou knowest not when thou risest, but thou maist drop in before the night. Darest thou make light of this? Wilt thou go on in such a dreadful condition, as if nothing ailed thee? If thou puttest it off, and savest

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sayest, this doth not belong to thee; look again over the foregoing Chapter, and tell me the truth, are none of those black marks found upon thee? Do not blind thine eyes, do not deceive thy self: see thy misery while thou maist prevent it. Think what 'tis to be a vile cast-out, a damned reprobate, a vessel of wrath, into which the Lord will be pouring out his tormenting fury, while he hath a being, *Rom. 9. 22.*

Divine wrath is a fierce, *Deut. 32. 22.* devouring, *Esay 33. 14.* everlasting, *Mat. 25. 41.* unquenchable fire; *Mat. 3. 12.* and thy soul and body must be the fuel upon which it will be feeding for ever, unless thou consider thy wayes, and speedily turn to the Lord by a sound conversion. They that have been only singed by this fire, and had no more but the smell thereof passing upon them; Oh what amazing spectacles have they been. Whose heart would not have melted, to have heard *Spira's* outcries, to have seen *Chaloner* that monument of Justice, worn to skin and bones, blaspheming the God of Heaven, cursing himself, and continually crying out, *O torture, torture, torture, O torture, torture,* as if the flames of wrath had already took hold on him? To have heard *Rogers* crying out, *I have had a little pleasure, and now I must to Hell for evermore*; wishing but for this mitigation, that God would but let him lie burning for ever behind the back of that fire (on the hearth) and bringing in this sad conclusion still, at the end of whatever was spoken to him, to afford him some hope, *I must to Hell, I must to the furnace of Hell, for millions of millions of Ages. O*

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If the fears and forethoughts of the wrath to come be so terrible, so intolerable, what is the feeling of it!

Sinner, tis but in vain to flatter you: this would be but to toll you into the unquenchable fire: know ye from the living God, that here you must lie; with these burnings must you dwell, till immortality die, and immutability change, till Eternity run out, and omnipotency is no longer able to torment, except you be in good earnest renewed throughout by sanctifying grace.

VII. *The Law dischargeth all its threats and curses at thee. Gal. 3. 10. Rom. 7.* Oh how dreadfully doth it thunder? It spits fire and brimstone in thy face. Its words are as drawn swords, and as the sharp arrows of the mighty, it demands satisfaction to the uttermost, and cries, Justice, Justice. It speaks blood, and war, and wounds, and death against thee. Oh the execrations, and plagues and deaths, that this murdering piece is loaded with (read *Deut. 28. 15, 16. &c.*) and thou art the mark at which this shot is levelled. Oh man, away to the strong hold, *Zech. 9. 12.* away from thy sins: haste to the sanctuary, the City of refuge, *Heb. 6. 18.* even the Lord Jesus Christ; hide thee in him, or else thou art lost without any hope of recovery.

VIII. *The Gospel it self binds the sentence of eternal damnation upon thee. Mark 16. 16.* If thou continuest in thine impenitent and unconverted estate, know that the Gospel denounceth a much sorer condemnation, than ever
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would

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would have been for the transgression only of the first Covenant. Is it not a dreadful case, to have the Gospel it self fill its mouth with threats and thunder, and damnation? To have the Lord to roar from Mount Sion against thee? Joel 2. 16. Hear the terror of the Lord. *He that believeth not shall be damned. Except ye repent, ye shall all perish.* Luke 13. 3. *This is the condemnation that light is come into the world, and men love darkness rather than light.* John 3. 19. *He that believeth not, the wrath of God abideth on him,* Joh. 3. 36. *If the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward: how shall we escape, if we neglect so great salvation?* Heb. 2. 2, 3. *He that despised Moses law, died without mercy: Of how much sorer punishment shall he be thought worthy, that hath trampled under foot the sons of God?* Heb. 10. 28, 29.

Application. And is it true indeed? Is this thy misery? yea 'tis as true as God is. Better open thine eyes and see it now, while thou maist remedy it, than blind and harden thy self, till to thine eternal sorrow, thou shalt feel what thou wouldst not believe: and if it be true, what dost thou mean to loyter, and linger in such a case as this?

Alas for thee poor man, how effectually hath sin undone thee, and depraved thee, and despoiled thee even of the reason to look after thine own everlasting good! Oh miserable Caitiff what stupidity and senselessness hath surprized thee! Oh let me knock up and awake this sleeper. Who dwells within the walls of this flesh.

Is there ever a soul here, a rational understanding soul? Or art thou only a walking Ghost, a senseless lump? Art thou a reasonable soul, and yet so far brutified, as to forget thy self immortal, and to think thy self to be as the beasts that perish? Art thou turned into flesh, that thou savourest nothing but gratifying the sense, and making provision for the flesh? Or else having reason to understand the eternity of thy future state, dost thou yet make light of being everlastingly miserable? which is to be so much below a bruit, as it is worse to act against reason, than to act without it. O unhappy soul, that wast the glory of man, the mate of Angels, and the image of God! that wast Gods representative in the world, and hadst the supremacy amongst the creatures, and the dominion over thy makers works! Art thou now become a slave to sense, a servant to so base an Idol, as thy belly? for no higher felicity, than to fill thee with the wind of mans applause, or heaping together a little refined earth, no more suitable to thy spiritual, immortal nature, than the dirt, and sticks? Oh why dost thou not bethink thee where thou shalt be for ever? Death is at hand, *the Judge is even at the door. Jam. 5. 9.* Yet a little while, and *time shall be no longer. Rev. 10. 5, 6.* And wilt thou run the hazard of continuing in such a state, in which if thou be overtaken, thou art irrecoverably miserable.

Come then, arise, and intend thy nearest concerns. Tell me whither art thou going? What, wilt thou live in such a course, wherein every act is a step to perdition? And thou dost

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not know, but the next night, thou maist make thy bed in hell? Oh! If thou hast a spark of reason, consider, and turn, and hearken to thy very friend, who would therefore shew thee thy present misery, that thou mightest in time make thine escape, and be eternally happy.

Hear what the Lord saith; *Fear ye not me saith the Lord? Will ye not tremble at my presence?* Jer. 3. 22. O sinners, do you make light of the wrath to come? *Mat. 3. 7.* I am sure there is a time coming, when you will not make light of it. Why, the very Devils do believe and tremble, *James 2. 19.* What, you more hardned than they? Will you run upon the edge of the Rock? will you play at the hole of the Asp! will you put your hand upon the Cockatrice den? Will you dance about the fire, till you are burnt? or dally with devouring wrath, as if you were at a point of indifferency, whether you did escape it, or endure it? O madness of folly! *Solomon's* mad man, that casteth fire-brands, and arrows and death, and saith, am I not in jest? *Prov. 26. 18.* is nothing so distracted as the wilful sinner, *Luke 15. 17.* that goeth on in his unconverted estate without sense, as if nothing ailed him. The man that runs on the cannons mouth, that sports with his blood, or lets out his life in a frolick, is sensible; sober, and serious, to him that goeth on still in his trespasses. *Psal 68. 21.* For he stretcheth out his hand against God, and strengthneth himself against the ALMIGHTY. He runneth upon him, even upon his neck, upon the thick bosses of his Buckler. *Job 15. 25, 26.* Is it wisdom to delay with the second death, or to

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venture into the lake that burneth with fire and brimstone, *Rev.* 21. 8. as if thou wert but going to wash thee or swim for thy recreation? Wilt thou as it were fetch thy vizee, and jump into eternal flames, as the children through the bonfire? What shall I say? I can find out no expression, no comparison whereby to set forth the dreadful distraction of that soul, that shall go on in sin.

Awake, awake, *Eph.* 5. 14. Oh sinner, arise and take thy flight. There is but one door that thou maist fly by, and that is the strait door of conversion and the new birth. Unless thou turn unfeignedly from all thy sins, and come into Jesus Christ, and take him for the Lord thy righteousness, and walk in him in Holiness and newness of life, as the Lord liveth, it is not more certain that thou art now out of Hell, than that thou shalt without fail be in it, but a few dayes and nights from hence. Oh set thine heart to think of thy case: Is not thine everlasting misery or welfare that which doth deserve a little consideration? Look again over the miseries of the unconverted. If the Lord hath not spoken by me, regard me not, But if it be the very word of God, that all this misery lies upon thee, what a case art thou in? Is it for one that hath his senses to live in such a condition, and not to make all possible expedition for preventing his utter ruine? O man, who hath bewitched thee, *Gal.* 3. 1. that in the matters of the present life thou shouldest be wise enough to forecast thy business, foresee thy danger, and prevent the mischief; but in matters of everlasting

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consequence should be slight and careless, as if they little concerned thee? Why is it nothing to thee to have all the attributes of God engaged against thee? Canst thou do well without his favour? Canst thou escape his hands, or endure his vengeance? Dost thou hear the creation groaning under thee, and hell groaning for thee, and yet think thy case good enough? Art thou in the paw of the Lion, under the power of corruption, in the dark and noysom prison, fetter'd with thy lusts, working out thine own damnation, and is not this worth the considering? Wilt thou make light of all the terrours of the law, of all its curses, and thunderbolts, as if they were but the report of the Childrens pot-guns, or thou wert to war with their paper pellets? dost thou laugh at hell and destruction, or canst drink the envenomed cup of the Almightyes fury, as if it were but a common potion?

Gird up now thy loyns like a man, for I will demand of thee, and answer thou me. *Job 40.7.* Art thou such a *Leviathan*, as that the scales of thy pride should keep thee from thy makers coming at thee? Wilt thou esteem his arrows as straw, and the instruments of death as rotten wood? Art thou chief of all the children of pride, even that thou shouldst count his darts as stubble, and laugh at the shaking of his spear? Art thou made without fear, and contemnest his barbed irons? *Job 41.* Art thou like the horse, that paweth in the valley, and rejoyceth in his strength: he goeth out to meet the armed men? Dost thou mock at fear and art not affrighted,
neither

neither turnest back from Gods sword? When his quiver ratleth against thee, the glittering Spear and the shield? *Job 39. 21, 22, 23.* Well, if the threats and calls of the word will not fear thee, nor awaken thee, I am sure death and judgment will. Oh what wilt thou do when the Lord cometh forth against thee, and in his fury falleth upon thee, and thou shalt feel what thou readeest? If when *Daniels* enemies were cast into the den of Lyons both they and their wives and their children, the Lyons had the Mastery of them, and brake all their bones in pieces, ere ever they came at the bottom of the den, *Dan. 6. 24.* what shall be done with thee, when thou fallest into the hands of the living God? When he shall gripe thee in his Iron arms, and grind and crush thee to a thousand pieces in his wrath?

Oh do not then contend with God. Repent and be converted, so none of this shall come upon thee. *Esay. 55. 6, 7.* Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him, and to our God for he will abundantly pardon.

C H A P V I.

Containing DIRECTIONS for Conversion.

Mark 10. 17. *And there came one, and kneeled to him, and asked him; Good Master, what shall I do, that I may inherit eternal life?*

BEfore thou readest these Directions, I advise thee, yea I charge thee before God, and his holy Angels, to resolve to follow them, (as far as conscience shall be convinced of their agreeableness to Gods word, and thy estate,) and call in his assistance, and blessing that they may succeed. And as I have sought the Lord, and consulted his oracles, what advice to give thee; so must thou entertain it, with that awe, reverence, and purpose of obedience, that the word of the living God doth require.

Now then attend. *Set thine heart unto all that I shall testify unto thee this day; for it is not a vain thing, it is your life, Deut. 32. 46.* This is the end of all that hath been spoken hitherto, to bring you to set upon turning, and making use of Gods means for your Conversion. I would not trouble you, nor torment you before the time with the forethoughts of your eternal misery, but in order to your making your escape.

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Were you shut up under your present misery, without remedy, it were but mercy (as one speaks) to let you alone, that you might take that little poor comfort, that you are capable of, here in this world. But you may yet be happy: if you do not wilfully refuse the means of your recovery. Behold, I hold open the door unto you: arise and take your flight. I set the way of life before you, walk in it, and you shall live, and not die. *Deut.* 30. 19. *Jer.* 9. 16. It pities me to think, you should be your own murderers, and throw your selves headlong, when God and men cry out to you, as *Peter* in another case to his master, *Spare thy self.* A noble Virgin, that attended the Court of *Spain*, was wickedly ravished by the King; and hereupon exciting the Duke her Father to revenge, he called in the Moors to his help; who when they had executed his design, miserably wasted and spoiled the Country: which this Virgin laying so exceedingly to heart, shut her self up in a Tower belonging to her Fathers House, and desired her Father and Mother might be called forth: and bewailing to them her own wretchedness, that she should have occasioned so much misery and desolation to her Country, for the satisfying of her revenge, she told them she was resolved to be avenged upon her self. Her Father and Mother besought her to pity her self and them: but nothing would prevail, but she took her leave of them, and threw her self off the battlements, and so perished before their faces.

Just this is the wilful destruction of ungodly men.

men. The God that made them beseecheth them, and cryeth out to them, as *Paul* to the distracted *Jaylor*, when about to murder himself, *Do thy self no harm*. The Ministers of Christ forewarn them and follow them, and fain would hold them back. But alas! No exhortations, nor obtestations will prevail; but men will hurl themselves into perdition, while pity it self looketh on.

What shall I say? would it not grieve a person of any humanity, if in the time of a reigning plague he should have a receipt (as one well) that would infallibly cure all the Countrey, and recover the most hopeles patients, and yet his friends and neighbours should die by the hundreds about him, because they would not use it? Men and Brethren, though you carry the certain symptoms of death in your faces, yet I have a receipt that will cure you all, that will cure infallibly. Follow but these few directions, and if you do not then win Heaven, I will be content to lose it.

Hear then, Oh sinner, and as ever thou wouldst be converted and saved, embrace this following counsel.

Dir. I. Sit it down with thy self as an undoubted truth, that it is impossible for thee ever to get to Heaven, in this state, unconverted. Can any other but Christ save thee? And he tells thee he will never do it, except thou be regenerated and converted. *Mat. 18. 3. John 3. 3.* Doth he not keep the keys of Heaven? And canst thou get in without his leave, as thou must, if ever thou comest thither in thy natural condition.

condition, without a sound and through renovation?

Dir. II. Labour to get a thorow sight and lively sense and feeling of thy sins. Till men are weary and heavy laden, and pricked at the heart, and stark sick of sin, they will not come to Christ in his way, for ease and cure, nor to purpose enquire, *What shall we do?* *Mat. 11. 28. Acts 2. 37. Mat. 9. 12.* They must set themselves down for dead men, before they will come unto Christ, that they may have life, *John 5. 40.* Labour therefore to set all thy sins in order before thee. Never be afraid to look upon them, but let thy spirit make diligent search, *Psal. 77. 6.* Enquire into thine heart, and into thy life, Enter into a thorow examination of thy self, and of all thy wayes, *Psal. 119. 99.* that thou maist make a full discovery; and call in the help of Gods spirit, in the sense of thine own inability hereunto: for it is his proper work to convince of sin. *John 16. 8.* Spread all before the face of thy conscience, till thine heart and eyes be set abroad. Have no striving with God, and thine own soul, till it cry out under the sense of thy sins, as the enlightened Jaylor, *What must I do to be saved?* *Acts 16. 30.* To this purpose

Meditate of the numerousness of thy sins. *David's* heart failed when he thought of this, and considered that he had more sins than hairs, *Psal. 40. 12.* This made him to cry out upon the multitudes of Gods tender mercies. *Psal. 51. 1.* The loathsome carcase doth not more hatefully swarm with crawling worms, than an un-sanctified

sanctified soul with filthy lusts. They fill the head, the heart, the eyes and mouth of him. Look backward, where was ever the place, what was ever the time, in which thou didst not sin? Look inward, what part or power canst thou find in soul or body, but it is poisoned with sin? What duty dost thou ever perform into which this poyson is not shed? Oh how great is the sum of thy debts, who hast been all thy life long running upon the hooks, and never didst, nor canst pay off one penny? Look over the sin of thy nature, and all its cursed brood, the sins of thy life. Call to mind thy Omissions, Commissions, the sins of thy thoughts, of thy words, of thine actions; the sins of thy youth, the sins of thy years, &c. Be not like a desperate Bankrupt, that is afraid to look over his books. Read the records of conscience carefully. These books must be opened sooner, or later. *Rev. 20. 12.*

Meditate upon the aggravations of thy sin, as they are the grand enemies against the God of thy life, against the life of the soul; in a word they are the publick enemies of all mankind. How do David, Ezra, Daniel and the good Levites aggravate their sins, from the consideration of their injuriousness to God, their opposition to his good and righteous Laws, the mercies, the warnings that they were committed against. Nehem. 9. Dan. 9. Ezra. 9. O the work that sin hath made in the world! This is the enemy that hath brought in death, that hath robbed and enslaved man, that hath blacked the devil, that hath digged hell; Rom. 5. 12. 2 Pet. 2. 4.

John 8. 34. This is the enemy that hath turned the creation upside down, and sown dissension between man and the creatures, between man and man, yea between man and himself, setting the sensitive part against the rational, will against judgment, lust against conscience? yea worst of all, between God and man, making the lapsed sinner, both hateful to God, and a hater of him. **Zec. 11. 8.** O man, how canst thou make so light of sin? This is the traytor that sucked the blood of the Son of God, that sold him, that mocked him, that scourged him, that spat in his face, that digged his hands, that pierced his side, that pressed his soul, that mangled his body, that never left, till it had bound him, condemned him, nailed him, crucified him, and put him to open shame. **E/say. 53. 4. 5, 6.** This is that deadly poyson, so powerful of operation, as that one drop of it, shed upon the root of mankind, hath corrupted, spoiled, and poisoned, and undone his whole race at once. **Rom. 5. 18, 19.** This is the common butcher, the bloody executioner, that hath killed the Prophets, that hath burnt the Martyrs, that hath murdered all the Apostles, all the Patriarchs, all the Kings and Potentates, that hath destroyed Cities, swallowed Empires, butchered and devoured whole Nations. What ever was the weapon that 'twas done by, sin was it that did the execution. **Rom. 6. 23.** dost thou yet think it but a small thing? If *Adam* and all his children could be digged out of their graves, and their bodies piled up to Heaven, and an inquest were made, what

what matchless murderer were guilty of all this blood : it would be all found in the skirts of sin. Study the nature of sin, till thy heart be brought to fear and loath it. And meditate on the aggravations of thy particular sins, how thou hast sinned against all Gods warnings, against thine own prayers, against mercies, against corrections, against clearest light, against freest love, against thine own resolutions, against promises, vows, covenants of better obedience, &c. charge thy heart home with these things, till it blush for shame, and be brought out of all good opinion of it self, *Exra. 9. 6.*

Meditate upon the desert of sin. It cryeth up to Heaven : It calls for vengeance, *Gen. 18. 24.* Its due wages is death, damnation. It pulls the curse of God upon the soul and body. *Gal. 3. 10. Dent. 28.* The least sinful word or thought, laies thee under the infinite wrath of God Almighty, *Rom. 2. 8, 9. Mat. 12. 36.* Oh what a load of wrath, what a weight of curses, what treasure of vengeance have all the millions of thy sins then deserved ! *Rom. 2. 5. John. 3. 36.* Oh judge thy self that the Lord may not judge thee. *1 Cor. 11. 31.*

Meditate upon the deformity, and defilement of sin. 'Tis as black as hell, the very image and likeness of the Devil drawn upon thy soul, *1 John 3. 8, 10.* It would more affright thee, to see thy self the hateful deformity of thy nature, than to see the devil. There is no mire so unclean, no vomit so loathsome, no carcase or carrion so offensive, no plague or leprosie so noisome

ness as sin, in which thou art all involved, and covered with its odious filth, whereby thou art rendered more displeasing to the pure and holy nature of the glorious God, than the most filthy object, composed of whatever is hateful to all thy senses, can be to thee. *Job 15. 15, 16.* Couldst thou take up a toad into thy bosom? Couldst thou cherish it and take delight in it? Why, thou art as contrary to the pure and perfect holiness of the divine nature, and as loathsome as that is to thee, *Mat. 23. 33.* till thou art purified by the blood of Jesus, and the power of renewing grace.

Above all other sins, fix the eye of Consideration on these two. 1. The sin of thy nature. 'Tis to little purpose to lop the branches, while the root of original corruption remains untouched. In vain do men save out the streams, when the fountain is running, that fills up all again. Let the axe of thy repentance (with *David's*) go to the root of sin, *Psal. 51. 5.* Study how deep, how close, how permanent it is, thy natural pollution; how universal it is, till thou dost cry out with *Paul's* feeling, upon thy body of death. *Rom. 7. 24.* Look into all thy parts and powers, and see what nuclear vessels, what styes, what dunghills, what sinks they are become. *Hem miser, quid sum? vas sterquilini, concha putredinis; plenus fatore & horrore. August. Solil. c. 2.* The heart is never soundly broken, till thoroughly convinced of the heynousness of original sin. Here fix thy thoughts. This is that that makes thee backward to all good, prone to all evil; *Rom. 7. 15,* that

that sheds blindness, pride, prejudices, unbefitting into thy mind; enmity, unconstancy, obstinacy, into thy will; inordinate heats and colds into thy affections; insensibleness, benumbedness, unfaithfulness into thy conscience, slipperiness into thy memory, and in a word, hath put every wheel of thy soul out of order, and made it of an habitation of holiness, to become a very hell of iniquity. *Jam.* 3. 6. This is that that hath defiled, corrupted, perverted all thy members, and turned them into weapons of unrighteousness, and servants of sin. *Rom.* 6. 19. that hath filled the head with carnal and corrupt designs, *Mic.* 2. 1, the hands with sinful practices, *Esay* 1. 15. the eyes with wandering and wantonness, *2 Pet.* 2. 14. the tongue with deadly poison; *Jam.* 3. 8. that hath opened the ears to tales, flattery, and filthy communication, and shut them against the instruction of life; *Zech.* 7. 11, 12. and hath rendered thy heart a very mint and forge of sin, and the cursed womb of all deadly conceptions; *Mat.* 15. 16. So that it poureth forth its wickedness without ceasing, *2 Pet.* 2. 14. even as naturally, unweariedly, as a fountain doth pour forth its waters, *Jer.* 6. 7. or the raging Sea doth cast forth mire and dirt. *Esay* 57. 20. And wilt thou yet be in love with thy self, and tell us any longer of thy good heart? O never leave meditating on this desperate contagion of original corruption, till with *Ephraim* thou be-moan thy self, *Jer.* 31. 8. & with deepest shame and sorrow smite on thy breast as the Publican, *Luke* 18. 13. and with *Job* abhor thy self and re-
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pent in dust and ashes, *Job* 42. 6, 2. The particular evil that thou art most addicted to. Find out all its aggravations. Set home upon thy heart all Gods threatnings against it. Repentance drives before it the whole herd, but especially sticks the arrow in the beloved sin, and singles this out, above the rest, to run it down, *Psal.* 18. 23. O labour to make this sin odious to thy soul, and double thy guards, and thy resolutions against it, because this hath, and doth, most dishonour God; and endanger thee.

Dir. II. Strive to affect thy heart with deep sense of thy present misery. Read over the foregoing Chapter again and again, and get it out of the book into thine heart. Remember when thou liest down, that for ought thou knowest, thou maist awake in flames; and when thou risest up, that by the next night thou maist make thy bed in hell. Is it a just matter to live in such a fearful case? to stand tottering upon the brink of the bottomless pit, and to live at the mercy of every disease, that if it will, but fall upon thee, will send thee forth with into the burnings? Suppose thou sawest a condemned wretch hanging over *Nebuchadne- zar's* burning fiery furnace, by nothing but a mine threat; which were ready to break every moment; would not thine heart tremble for such an one? Why thou art the man. This is thy very case. O man, woman, that readest this, if thou be yet unconverted. What if the thread of thy life should break? (Why, thou knowest not but it may be the next night; yea the next moment;) where wouldst thou be then?

whither wouldst thou drop? Verily, upon the crack but of this thread, thou fallest into the lake, that burneth with fire and Brimstone, where thou must lie scalding and sweltering in a fiery Ocean, while God hath a being, if thou die in thy present case. And doth not thy soul tremble as thou readest? Do not thy tears bedew the paper, and thy heart throb in thy bosom? Dost thou not yet begin to smite on thy breast, and bethink thy self what need thou hast of a change? O what is thy heart made of! Hast thou not only lost all regard to God, but art without any love and pity to thy self?

Oh, study thy misery, till thy heart do cry out for Christ, as earnestly, as ever a drowning man did for a boat, or the wounded for a Chirurgion. Men must come to see the danger, and feel the smart of their deadly sores and sickness, or else Christ will be to them a Physician of no value, *Mat. 9. 12.* Then the man slays, hastens to the City of refuge, when pursued by the avenger of blood. Men must be even forced, and fired out of themselves, or else they will not come to Christ. 'Twas distress and extremity, that made the Prodigal think of returning, *Luke 15. 16, 17.* While *Laodicea* thinks her self rich, increased in goods, in need of nothing, there is little hope. She must be deeply convinced of her wretchedness, blindness, poverty, nakedness, before she will come to Christ for his Gold, raiment, eye salve, *Rev. 3. 17, 18.* Therefore hold the eyes of conscience open, amplify thy misery, as much as possible. Do not flee the sight of it, for

that it should fill thee with terror. The sense of thy misery is but as it were the suppuration of the wound, which is necessary to the cure. Better fear the torments that abide thee now, than feel them hereafter.

Dir. IV. Settle it upon thine heart, that thou art under an everlasting inability ever to recover thyself. Never think thy praying, reading, hearing, confessing, amending will do the cure. These must be attended; but thou art undone if thou retest in them. *Rom. 10. 3.* Thou art a lost man, if thou hopest to escape drowning upon any other plank, but Jesus Christ, *Act. 4. 12.* Thou must unlearn thyself, and renounce thine own wisdom, thine own righteousness, thine own strength, and throw thy self wholly upon Christ, as a man that swimmeth casteth himself upon the water, or else thou canst not escape. While men trust in themselves, and establish their own righteousness, and have confidence in the flesh, they will not come savingly to Christ, *Luke 18. 10. Phil. 3. 3.* Thou must know thy gain to be but loss and dung, thy strength but weakness, thy righteousness rags and tatters, before there will be an effectual closure between Christ and thee, *Phil. 3. 7, 8, 9. 2 Cor. 3. 5. Eph. 6. 4. 6.* Can the lifeless carcase shake off his grave cloths, and loose the bands of death? Then maist thou recover thyself, who art dead in trespasses and sins, and under an impossibility of serving thy maker (acceptably) in this condition, *Rom. 8. 3. Heb. 11. 6.* Therefore, when thou goest to pray, or meditate, or to do any of the duties, to which thou

thou art here directed: go out of thy self, call in the help of the spirit, as despairing to do any thing pleasing to God, in thine own strength. Yet neglect not thy duty, but lie at the pool, and wait in the way of the spirit. While the *Eunuch* was reading, then the Holy Ghost sent *Philip* to him, *Act.* 8. 28, 29. when the Disciples were praying, *Act.* 4. 31. when *Cornelius* and his friends were hearing, *Act.* 10. 44. then the Holy Ghost fell upon them, and filled them all. Strive to give up thy self to Christ. Strive to pray, strive to meditate, strive an hundred and an hundred times, try to do it as well as thou canst, and while thou art endeavouring in the way of thy duty, the Spirit of the Lord will come upon thee, and help thee to do, what of thy self thou art utterly unable unto, *Prov.* 1. 23.

Dir. V. Forthwith renounce all thy sins. thou yield thy self to the contrary practice of any sin, thou art undone, *Rom.* 6. 16. In what dost thou hope for life by Christ, except thou depart from iniquity, *2 Tim.* 2. 19. Forgive thy sins, or else thou canst not find mercy, *Prov.* 28. 13. Thou canst not be married to Christ, except divorced from sin. Give up the traitor, or you can have no peace with Heaven. Cast the head of *Sheba* over the wall. Receive not *Dalilah* in thy lap. Thou must part with thy sins, or with thy soul. Spare but one sin, and God will not spare thee. Never make excuses: thy sins must die, or thou must die with them, *Psal.* 68. 21. If thou allow of one sin, though but a little, a secret one, though the

maist plead necessity, and have a hundred shifts and excuses, for it, the life of thy soul must go for the life of that sin; *Ezek*, 18. 21. and will it not be dearly bought?

Oh sinner, hear and consider. If thou wilt part with thy sins, God will give thee his Christ: is not this a fair exchange? I testifie unto thee this day, that if thou perish, it is not because there was never a Saviour provided, nor life tendered: but because thou preferredst (with the Jews) the Murderer before thy Saviour, sin before Christ, and lovedst darkness rather than light, *John* 3. 19. Search thy heart therefore with candles, as the Jews did their houses for Leven, before the Pass-over: Labour to find out thy sins. Enter into thy Closet, and consider, what evil have I lived in? what duty have I neglected towards God! what sin have I lived in against my brother? and now strike the darts through the heart of thy sin, as *Joab* did through *Abshalom's*, 2 *Sam*. 18. 14. Never stand looking upon thy sin, nor rolling the morsel under thy tongue, *Job* 20. 12. but spit it out as poyson, with fear and detestation. Alas, what will thy sins do for thee, that thou shouldst stick at parting with them? They will flatter thee, but they will undo thee, and cut thy throat while they smile upon thee, and poyson thee while they please thee, and arm the justice and wrath of the infinite God against thee. They will open hell for thee, and pile up fuel to burn thee. Behold the gibbet that they have prepared for thee. Oh serve them like *Haman*, and do upon them the execution,

they would else have done upon thee. Away with them, crucifie them, and let Christ only be Lord over thee.

Dir. VI. *Make a solemn choice of God for thy portion and blessedness, Deut. 28. 17.* With all possible devotion and veneration avouch the Lord for thy God. See the world with all its glory, and paint, and gallantry, with all its pleasures and promotions on the one hand, and set God with all his infinite excellencies and perfections on the other, and see that thou do deliberately make thy choice, *Josh. 24. 15.* Take up thy rest in God, *Joh. 6. 68.* Set thee down under his shadow, *Cant. 2. 3.* Let his promises and perfections turn the scale against all the world. Settle it upon thy heart, that the Lord is an all-sufficient portion, that thou canst not be miserable, while thou hast a God to live upon. Take him for thy shield and exceeding great reward. God alone is more than all the world. Content thy self with him. Let others carry the preferments and glory of the world, place thou thy happiness in his favour, and the light of his countenance, *Psal. 5. 6, 7.*

Poor sinner, thou art fallen off from God, and hast engaged his power, and wrath against thee. Yet know that of his abundant grace, he doth offer to be thy God again in Christ. *2 Cor. 6. 17, 18.* What sayest thou man? Wilt thou have the Lord for thy God? Why take this counsel, and thou shalt have him. Come to him by his Christ, *Joh. 14. 6.* Renounce the idols of thine own pleasure, gain, Reputation:

1 Thes. 1. 9. Let these be pulled out of the Throne, and set Gods interest upermost in thine heart. Take him as God, to be chief in thine affection, estimations, intentions; for he will not endure to have any set above him, *Rom. 1. 25. Psal. 73. 25.* In a word, thou must take him in all his *Personal relations*, and in all his *essential perfections*.

First, *In all his personal relations.* God the Father must be taken for thy Father, *Jer. 3. 4. 19. 22.* O come to him with the Prodigal, *Father, I have sinned against Heaven, and in thy sight, and am not worthy to be called thy Son: but since of thy wonderful mercy, thou art pleased to take me, that am of my self a dog, a swine, a devil, to be thy child, I solemnly take thee for my Father, I commend my self to thy care, and trust to thy providence, and cast my burden on thy shoulders. I depend on thy provision, and submit to thy corrections, and trust under the shadow of thy wings, and bide in thy chambers, and fly to thy name. I renounce all confidence in my self, I repose my confidence in thee, I depose my concernments with thee. I will be with thee, and for no other.* Again, God the Son must be taken for thy Saviour, for thy redeemer, and righteousness, *John 1. 2.* He must be accepted, as the only way to the Father, and the only means of life, *Heb. 7. 25.* O then put off the rayment of thy captivity, on with the wedding garment, and go and marry thy self to Jesus Christ. *Lord I am thine, and all that I have, my body, my soul, my name, my estate. I send a bill of divorce to my other lovers, I give my heart to thee. I will be thine undividedly, thine*

everlastingly. I will set thy name on all I have, and use it only as thy goods, as thy loan, during thy leave, resigning all to thee. I will have no King but thee: reign thou over me. Other Lords have had dominion over me: but now I will make mention of thy name only, and do here take an oath of fealty to thee, promising and vowing to serve, and love, and fear thee, above all competitors. I disavow mine own righteousness, and despair of ever being pardoned and saved for mine own duties, or graces, and lean only on thine all-sufficient sacrifice and intercession, for pardon, and life, and acceptance before God. I take thee for mine only guide and instruction, resolving to be led and directed by thee, and to wait for thy counsel, and that thine shall be the casting voice with me. Lastly, God the Spirit must be taken for thy sanctifier, Rom. 8. 9, 14. Gal. 5. 16, 18. for thine Advocate, thy Counsellor, thy Comforter, the teacher of thine ignorance, the pledge and earnest of thine inheritance, Rom. 8. 26. Psal. 73. 24. John 14. 16. Eph. 1. 14. John 14. 26. Eph. 4. 30. Awake thou Northwind, and come thou South, and blow upon my Garden, Cant. 4. 16. Come thou Spirit of the most high; here is a house for thee, here is a Temple for thee. Here do thou rest for ever; dwell here, and rest here. Lo I give up the possession to thee, full possession. I send thee the keys of my heart, that all may be for thy use, that thou maist put thy goods thy graces into every room. I give up the use of all to thee, that every faculty, and every member may be thine instrument, to work righteousness, and do the will of my Father, which is in Heaven.

Secondly,

Secondly, *In all his essential perfections.* Consider how the Lord hath revealed himself to you in his word: will you take him as such a God? O sinner, here's the blessedst news that ever came to the sons of men. The Lord will be thy God, *Gen. 7. 17. Rev. 21. 3.* if thou wilt but close with him in his excellencies. Wilt thou have the merciful, the gracious, the sin-pardoning God, to be thy God? O yes (saith the sinner) I am undone else. But he further tells thee, I am the holy, and sin-hating God. If thou wilt be owned as one of my people, thou must be holy, *1 Pet. 1. 16.* holy in heart, holy in life. Thou must put away all thine iniquities, be they never so near, never so natural, never so necessary to the maintaining thy fleshly interest. Unless thou wilt be at distance with sin, I cannot be thy God. Cast out the leaven: put away the evil of thy doings; cease to do evil, learn to do well, or else I can have nothing to do with thee, *Esay. 1. 16, 17, 18.* Bring forth mine enemies, or there is no peace to be had with me. What doth thine heart answer? Lord, I desire to have thee as such a God. I desire to be holy, as thou art holy, to be made partaker of thy holiness. I love thee, not only for thy goodness and mercy, but for thy holiness and thy purity. I take thy holiness for my happiness. Oh! be to me a fountain of holiness: set on me the stamp and impress of thy holiness. I will thankfully part with all my sins at thy command. My wilful sins I do forthwith forsake; and for my infirmities, that I cannot get rid of, though I would, I will strive against

against them in the use of thy means. I detest them, and will pray and war against them, and never let them have quiet rest in my soul. Beloved, who-soever of you will thus accept the Lord for his God, he shall have him.

Again, he tells you; I am the All-sufficient God, *Gen. 17. 1.* Will you lay all at my feet, and give it up to my dispose, and take me for your only portion? Will you own and honour mine All-sufficiency? Will you take me as your happiness and Treasure, your hope and bliss? I am a Sun and Shield, all in one: will you have me for your all? *Gen. 1. 15. Psal. 84. 11.* Now what dost thou say to this? Doth thy mouth water after the onions and flesh-pots of Egypt? art thou loath to exchange thy earthly happiness, for a part in God; and though thou wouldest be glad to have God and the world too, yet thou canst not think of having him, and nothing but him, but hadst rather take up with the earth below, if God would but let thee keep it, as long as thou wouldest? This is a fearful sign. But now if thou art willing to sell all for the Pearl of great price; *Mat. 12. 46.* If thine heart answer, Lord I desire no other portion but thee. Take the Corn, and the Wine, and the Oyl whose will, so I may have the light of thy countenance. I pitch upon thee for my happiness. I gladly venture my self on thee, and trust my self with thee. I set my hopes in thee, I take up my rest with thee. Let me hear thee say, I am thy God, thy salvation, and I have enough, all I wish for. I will make no terms with thee, but for thy self. Let me but have

have thee sure, let me be able to make my claim, and see my title to thy self, and for other things, I leave them to thee. Give me more, or less, any thing or nothing, I will be satisfied in my God. Take him thus and he is thine own.

Again, he tells you; I am the Sovereign Lord. If you will have me for your God, you must give me the supremacy, *Mat. 6. 24.* I will not be an underling. You must not make me a second to sin, or any worldly interest. If you will be my people, I must have the rule over you. You must not live at your own list. Will you come under my yoke? Will you bow to my Government? Will you submit to my discipline? to my word, to my rod? *Sinner,* what sayest thou to this? *Lord I had rather be at thy command, than live at mine own list. I had rather have thy will to be done, than mine. I approve of and consent to thy laws, and account it my priviledge to lie under them. And though thou be a rebel, and often break over bounds, I am resolved to take no other Lord but thee. I willingly take the Oath of thy supremacy and acknowledge thee for my liege Sovereign, and resolve all my days to pay thee tribute of worship, obedience, and love, and service to thee, and to live to thee as the end of my life. This is a right accepting of God.*

To be short, he tells you; I am the true and faithful God. If you will have me for your God, you must be content to trust me, *2 Tim. 1. 12. Prov. 3. 5.* Will you venture your selves upon my word, & depend on my faithfulness, and take my bond for your security? Will you be content to follow me, in poverty, & reproach, and affliction here,

here, and to see much going out, and little coming in, and to tarry till the next world for your preferment? *Mat. 9. 21.* I deal much upon trust, will you be content to labour, and suffer, and to tarry for your returns till the Resurrection of the just? *Luke 14. 14.* The womb of my Promise will not presently bring forth; will you have the patience to wait? *Heb. 10. 36.* Now beloved, what say you to this? Will you have this God for your God? Will you be content to live by faith, and trust him for an unseen happiness, an unseen Heaven, an unseen Glory? Do your hearts answer, *Lord, we will venture our souls upon thee, we commit our selves to thee: we rely upon thee, we know whom we have trusted: we are willing to take thy word: we will prefer thy promises, before our own possessions; and the hopes of Heaven, before all the enjoyments of the Earth. We will wait thy leisure. What thou wilt here, so that we may have but thy faithful promise for Heaven hereafter?* If you can in truth, and upon deliberation, thus accept of God, he will be yours. Thus there must be, in a right Conversion to God, a closing with him suitable to his excellencies. But when men close with his mercy, but not with his sin-hating holiness and purity; or will take him for their benefactor, but not for their Sovereign; or for their Patron, but not for their Portion, this is no thorow, and so no sound Conversion.

Dir. VII. Accept of the Lord Jesus, in all his Offices, with all his inconveniences, as thine. Upon these terms Christ may be had. Sinner, thou

thou hast undone thy self, and art plunged into the ditch of most deplorable misery, out of which thou art never able to climb up. But Jesus Christ is able and ready to help thee, and he freely tenders himself to thee, *Heb. 7. 25.* *John. 7. 37.* Be thy sins never so many, never so great, of never so long continuance, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offer, that in the name of God is here made unto thee. The Lord Jesus calleth to thee, to look unto him and be saved, *Esay 45. 22.* to come unto him, and he will in no wise cast thee out, *John 6. 37.* Yea he is a sutor to thee, and beseecheth thee to be reconciled, *2 Cor. 5. 20.* he cryeth in the streets, he knocketh at thy door, he wooeth thee to except of him, and live with him: *Prov. 1. 20.* *Rev. 3. 20.* if thou diest, 'tis because thou wouldst not come to him for life, *John 5. 40.* Now accept of an offered Christ, and thou art made for ever. Now give up thy consent to him, and the match is made, all the world cannot hinder. Do not stand off because of thine unworthiness. Man, I tell thee, nothing in all the world can undo thee, but thine unwillingness. Speak man, art thou willing of the match? Wilt thou have Christ in all his relations to be thine; thy King, thy Priest, thy Prophet? Wilt thou have him with all his inconveniences? Take not Christ hand over head, but sit down first, and count the cost. Wilt thou lay all at his feet? Wilt thou be content to run all hazards with him? Wilt thou take thy lot with him

him, tell where it will? Wilt thou deny thy self, take up thy Cross, and follow him? Art thou deliberately, understandingly, freely, fixedly, determined to cleave to him in all times, and conditions? If so, my soul for thine, thou shalt never perish, *John 3. 16.* but art passed from death to life. Here lies the main point of thy salvation, that thou be found in thy covenant-closure with Jesus Christ, and therefore if thou love thy life, see that thou be faithful to God and thy soul here.

*Dir. VIII. Resign up all thy powers and faculties, and thy whole interest to be his. They gave their own selves unto the Lord, 2 Cor. 8. 5. Present your bodies as a living Sacrifice, Rom. 12. 1. The Lord seeks not yours, But you. Resign therefore thy body with all its members to him, and thy soul with all its powers, that he may be glorified in thy body and in thy spirit, which are his, 1 Cor. 6. 20. In a right closure with Christ, all the faculties give up to him. The Judgment subscribes, Lord thou art worthy of all acceptation, chief of ten thousand. Happy is the man that findeth thee. All the things that are to be desired, are not to be compared with thee, Prov. 8. 13, 14, 15. The understanding lays aside its corrupt reasonings and cavils, and its prejudices against Christ and his ways. It is now past questioning and disputing, and casts it for Christ against all the World. It concludes, it's good to be here, and sees such a treasure in this field, such value in this pearl, as is worth all. *Mat. 13. 44. Ob here's the richest bargain that ever I made: here's the richest prize that ever man*
was*

was offered: here's the sovereign remedy (that ever
 may be prepared: he is worthy of my esteem, worthy
 of my choice, worthy of my love, worthy to be em-
 braced, adored, admired for evermore, Rev. 5. 12.
 Lapprous of his Aristotle: his terms are righteous
 and reasonable, full of equity and mercy. Again,
 the will resigns. It stands no longer waver-
 ing, nor wishing and woulding, but is pe-
 remptorily determin'd. Lord, thy love hath over-
 come me: thou hast won me, and thou shalt have
 me. Come in Lord, to thee I freely open, I consent to
 be saved in thine own way, thou shalt have any
 thing, thou shalt have all, let me have but thee.
 The memory gives up to Christ: Lord, here is
 a storehouse for thee. One wish this trash; lay
 in thy treasure. Let me be a granary, a reposi-
 tory of thy truths, thy promises, thy Providences,
 The Conscience comes in; Lord I will ever side
 with thee. I will be thy faithful register. I will
 warn when the sinner is tempted, and smite when
 thou art offended. I will witness for thee, and
 judge for thee, and guide into thy ways, and will
 never let sin have quiet in this soul. The affec-
 tions also come in to Christ. O saith Love, I am
 sick of thee. O saith Desire, now I have my long-
 ing. Here's the satisfaction I sought for. Here's
 the desire of nations. Here's bread for me, and
 balm for me, all that I want. Fear bows the knee
 with awe and veneration. Welcome Lord, to thee
 will I pay my homage. Thy word and thy rod shall
 command my motions. Thee will I reverence and
 adore; before thee will I fall down and worship.
 Grief likewise puts in, Lord thy displeasure and
 thy dishonour, peoples calamities, and mine own
 iniquities

iniquities shall be that, that shall set me abroad. I will mourn when thou art offended, I will weep when thy cause is wounded. Anger likewise comes in for Christ: Lord nothing so enrages me, as my folly against thee, that I should be so befooled and bewitched, as to hearken to the flatteries of sin, and temptations of Satan against thee. Hatred too will side with Christ. I protest mortal enmity with thine enemies, that I will never be friends with thy foes. I vow an immortal quarrel with every sin. I will give no quarter, I will make no peace. Thus let all thy powers give up to Jesus Christ.

Again, thou must give up thy whole interest to him. If there be any thing, that thou keepst back from Christ, it will be thine undoing. *Luke 14. 33.* Unless thou wilt forsake all (in preparation and resolution of thy heart) thou canst not be his Disciple. Thou must hate Father and Mother, yea and thine own life also in comparison of him, and as far as it stands in competition with him, *Mat. 10. 37. Luke 14. 26, 27, &c.* In a word, thou must give him thy self, and all that thou hast, without reservation, or else thou canst have no part in him.

Dir. IX. *Make choice of the Laws of Christ as the rule of thy words, thoughts and actions, Psal. 119. 30.* This is the true Converts choice. But here remember these three rules. 1. *Thou must choose them all.* There is no coming to Heaven by a partial obedience. Read *Psal. 119. 6, 128, 160. Ezek. 18. 21.* None may think it enough to take up with the cheap and easie part of Religion, and let alone the duties that are softly

costly, and self-denying, and grate upon the interest of the flesh. You must take all, or none. A sincere Convert, though he makes most conscience of the greatest sins and weightiest duties; yet he makes true conscience of little sins, and of all duties, *Psal. 119. 6. 113. Mat. 23. 23. 2.* For all times, for prosperity, and for adversity; whether it rain, or shine. A true Convert is resolved in his way: he will stand to his choice, and will not set his back to wind, and be of the religion of the times. *I have stuck to thy testimonies, I have inclined my heart to perform thy statutes alway, even to the end. Thy testimonies have I taken, as an heritage for ever, Psal. 119. 31, 111, 117, 44, 93. I will have respect unto thy statutes continually. 3. This must be done, not hand over head, but deliberately and understandingly.* That disobedient son said, *I go sir, but he went not Mat. 24. 30.* How fairly did they promise: *All that the Lord our God shall speak unto thee, we will do it;* and it's like they speak as they meant, but when it came to tryal, it was found that there was not such a heart in them, as to do what they had promised, *Deut. 5. 27, 29.* If you would be sincere in closing with the laws and wayes of Christ, *First, Study the meaning, and the latitude and compass of them.* Remember, that they are very spiritual: they reach the very thoughts and inclinations of the heart; so that if you will walk by this rule, your very thoughts, and inward motions must be under government. Again, that they are very strict and self-denying, quite contrary to the grain of

Your natural inclinations, *Mat. 16. 24.* You must take the strait gate, the narrow way, and be content to have the flesh curbed from the liberty that it desires, *Mat. 7. 14.* In a word, that they are very large: for the Commandments is exceeding broad, *Psal. 119. 66.* Secondly, *not in generals,* (for there's much deceit in that) *but bring down thy heart to the particular commands of Christ.* Those Jews in the Prophet seemed as well resolved as any in the world, and call God to witness, that they meant, as they said. But they stuck in generals. When Gods command crosses their inclination, they will not obey, *Jer. 42. 1, 2, 3, 4, 5, 6.* compared with *ch. 43. v. 2.* Take the Assemblys larger Catechism, and see their excellent and most compendious exposition of the commandments, and put thy heart to it. Art thou resolved, in the strength of Christ, to set upon the conscientious practice of every duty that thou findest to be there required of thee, and to stand against every sin that thou findest there forbidden? This is the way to be sound in Gods statutes, that thou maist never be ashamed, *Psal. 119. 80.* Thirdly, *Observe the special duties* *thy heart is most against, and the special sins* *'tis most inclin'd unto and see whether it be truly resolved to perform the one. and forego the other.* What sayest thou to thy bosome sin, thy gainst sin? What sayest thou to costly and hazardous and flesh displeasing duties? If thou halt here, and dost not resolve by the grace of God to crosse thy flesh, and put to it, thou art unsound, *Psal. 18. 23. Psal. 119. 6.*

Dir. X. Let all this be compleated in a solemn Covenant between God and thy soul. Psal. 119. 106. Neh. 10. 29. For thy better help therein, take these few directions.

First, set apart some time, more than once to be spent in secret before the Lord.

1. In seeking earnestly his special assistance, and gracious acceptance of thee.

2. In considering distinctly all the terms or conditions of the Covenant, expressed in the form hereafter proposed.

3. In searching thine heart, whether thou art sincerely willing to forsake all thy sins, and to renew up thy self, body and soul unto God, and his service, to serve him in holiness and righteousness the dayes of thy life.

Secondly, Compose thy Spirit into the most serious frame possible, suitable to transaction of so high importance.

Thirdly, Lay hold on the Covenant of God, and rely upon his promise of giving grace and strength, whereby thou maist be enabled to perform thy promise. Trust not to thine own strength to, the strength of thine own resolutions, but take hold on his strength.

Fourthly, Resolve to be faithful, having engaged thine heart, opened thy mouth, and subscribed with thy hand unto the Lord, resolve in thine strength never to go back.

Lastly, Being thus prepared, on some convenient time set apart for the purpose, set God on the work, and in the most solemn manner possible, as if the Lord were visibly present before thine eyes, fall down on thy knees, and

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Spreading forth thine hands toward Heaven,
open thine heart to the Lord in these, or the
like words.

O Most dreadful God, for the Pa-
sion of thy Son, I beseech thee ac-
cept of thy poor Prodigal now prostra-
ting himself at thy Door: I have fallen
from thee by mine iniquity, and am by
Nature a Son of Death, and a thousand
fold more the Child of Hell by my
wicked practice: But of thine infinite
Grace thou hast promised Mercy to me
in Christ, if I will but turn
to Thee with all my Heart.
Therefore upon the Call of
thy Gospel, I am now come
in, and throwing down my
weapons, submit my self to thy Mercy.

The terms of
our Communi-
on, are either
from which, or
to which.

The terms from
which we must
turn, are sin, Sa-
tan, the World
and our own
Righteousness,
which must be
thus renounced.

And because thou requirest,
as the Condition of
my Peace with Thee, that I
should put away mine Idols,
and be at defiance with
thy Enemies, which I know
I have wickedly sided with
against Thee, I here from the bottom

of my heart renounce them all, firmly
Covenanting with thee, not to allow
my self in any known sin, but conscien-
tiously to use all the means that I know
thou hast prescribed, for the death and
utter destruction of all my corruptions.
And whereas I have formerly inordi-
nately and idolatrously let out my af-
fections upon the World, I do here re-
sign up my heart to Thee that madst it,
humbly protesting before thy Glorious
Majesty; that is the firm resolution of
my heart, and that I do unfeignedly de-
sire Grace from Thee, that when thou
shalt call me hereunto, I may practise
this my resolution through thy assist-
ance, to forsake all that is dear unto me
in this world, rather than to turn from
thee to the ways of sin; and that I will
watch against all its temptations, whe-
ther of Prosperity, or Adversity, lest
they should withdraw my heart from
thee: beseeching thee also to help me a-
gainst the temptations of Satan, to
whose wicked Suggestions I resolve by
thy grace never to yield my self a Ser-
vant. And because my own righteous-
ness is but menstruous rags, I renounce
all confidence therein, and acknowledge
that I am of my self a hopeless, helpless,

undone creature, without righteousness or strength.

The Terms to which we must turn, are either ultimate or mediate.

if I would
and Earth

The ultimate is God, the Father, Son and Holy Ghost, who must be thus accepted.

And forasmuch as thou hast offered most graciously to me wretched sinner, to be again my God through Christ, accept of thee: I call Heaven to record this day, that I do here solemnly avouch thee for the Lord my God and with all possible veneration, bowing the neck of thy Soul under the feet of thy most Sacred Majesty, I do here take thee the Lord *Jehovah*, Father, Son, and Holy Ghost, for my portion, and chief good, and do give up *my self*, Body and Soul for *thy Servant*, promising and vowing to serve thee in Holiness and Righteousness all the days of my life.

The mediate terms are either principal, or less principal.

The principal is Christ the Mediator, who must thus be embraced.

And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here upon the bended knees of my Soul accept of him as the only new and living way, by which sinners may have access to thee

and do here solemnly joyn my self in a Marriage Covenant to him.

O blessed Jesus, I come to thee hungry and hardly bestead, poor and wretched, and miserable, and blind, and naked, a most loathsom polluted wretch, a guilty condemned Malefactor unworthy for ever to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory: but sith such is thine unparallel'd love, I do here with all my power accept thee, and do take thee for my Head and Husband, for better, for worse, for richer, for poorer, for all times and conditions, to love, and honour, and obey thee before all others, and this to the death. I embrace thee in all thine Offices: I renounce mine own worthiness, and do here avow thee to be the Lord my Righteousness: I renounce mine own wisdom, and do here take thee for mine only Guide: I renounce mine own Will; and take thy Will for my Law.

And since thou hast told me that I must suffer if I will reign, I do here Covenant with thee to take my Lot, as it falls, with thee, and by thy Grace assisting to run all hazards with thee,

verily supposing that neither life nor death shall part between thee and me.

And because thou hast been pleased to give me thy Holy Laws, as the rule of my Life, and the way in which I should walk to thy Kingdom,

I do here willingly put my Neck under thy Yoak, and set my shoulder to thy burden; and subscribing to all thy Laws, as holy, just, and good, I solemnly take them as the rule of my words, thoughts and actions; promising that though my flesh contradict and rebel, yet I will endeavour to order and govern my whole life according to thy direction; and will not allow my self in the neglect of any thing that I know to be my duty.

Only because through the frailty of my flesh, I am subject to many failings, I am bold humbly to protest, That unallowed miscarriages, contrary to the settled bent and resolution of my heart, shall not make void this Covenant, for so thou hast said.

Now Almighty God, searcher of hearts, thou knowest that I make this Covenant with thee this day, without any known guile, or reservation, beseeching thee, that if thou espiest any
flaw

flaw or falshood therein, thou wouldst discover it to me, and help me to do it aright.

And now Glory be to thee, O God the Father, whom I shall be bold from this day forward, to look upon as my God and Father; that ever thou shouldst find out such a way for the recovery of undone sinners. Glory be to thee, O God the Son, who hast loved me and washed me from my sins in thine own Blood, and art now become my Saviour and Redeemer; Glory be to thee O God the Holy Ghost, who by the finger of thine Almighty Power hast turned about my Heart from Sin to God.

O dreadful *Jehovah*, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my Covenant friend, and I through thine infinite Grace, am become thy Covenant-servant, *Amen*. So be it. And the Covenant which I have made on Earth, let it be ratified in Heaven.

The

The Authors advice.

THis Covenant I advise you to make, not only in Heart, but in Word; not only in Word, but in Writing; and that you would with all possible reverence spread the Writing before the Lord, as if you would present it to him as your Act and Deed. And when you have done this, set your hand to it. Keep it as a Memorial of the Solemn Transactions that have passed between God and you, that you may have recourse to it in Doubts and Temptations.

Dir. XI. *Take heed of delaying thy Conversion, and set upon a speedy and present turning. I made haste, and delayed not, Psal. 119. 59. Remember, and tremble at the sad instance of the foolish Virgins, that came not till the door of mercy*

mercy was shut; *Mat. 25.* and of a convinced *Felix*; that put off *Paul*, to another season, and we never find that he had such a season more; *Acts 24. 25.* O come in while it's called to day, lest thou shouldst be hardened through the deceitfulness of sin; lest thy day of Grace should be over, and the things that belong to thy peace should be hid from thine eyes. Now mercy is wooing of thee: Now Christ is waiting to be gracious to thee, and the Spirit of God is striving with thee. Now Ministers are calling: now Conscience is stirring; now the Market is open, and Oyl may be had, thou hast opportunity for the buying. Now Christ is to be had for the taking. Oh! strike in with the offers of Grace. Oh! now, or never. If thou make light of this offer, God may swear in his wrath, thou shalt never taste of his Supper, *Luk. 14. 24.*

Dir. XII. Attend conscientiously upon the word as the means appointed for thy Conversion, *James 1. 18, 19.* *1 Cor. 4. 15.* Attend, I say, not customarily, but conscientiously; with this desire, design, hope and expectation, that thou maist be converted by it. Every Sermon thou hearest, come with this thought? Oh, I hope God will now come in. Perhaps this day may be the time; this may be the man by whom God will bring me home. When thou art coming to the Ordinances, lift up thine heart thus to God: Lord let this be the Sabbath, let this be the season wherein I may receive renewing Grace. Oh let it be said, that to day such a one was born unto thee.

Object. Thou wilt say, I have been long a hearer

hearer of the word, and yet it hath not been effectual to my conversion. *Ans.* Yea, but thou hast not attended upon it in this manner, as a means of thy Conversion, nor with this design, nor praying for, and expecting of this happy effect of it

Dir. XIII. Strike in with the Spirit, when he begins to work upon thy heart. When he works convictions, O do not stifle them, but joyn in with him, and beg the Lord to carry on convictions to Conversion. Quench not the Spirit: do not out-strive him: do not resist him. Beware of putting out convictions by evil company, or worldly business. When thou findest any troubles for sin, and fears about thine eternal State, beg of God, that they may never leave thee till, they have wrought off thy heart thoroughly from sin, and wrought it over to Jesus Christ. Say to him, *Strike home Lord: leave not the work in the midst.* If thou feelest, that I am not yet wounded enough, that I am not troubled enough, wound me yet deeper, Lord. O go to the bottom of my corruptions: let out the life blood of my sins, Thus yield up thy self to the workings of the Spirit, and hoise thy sails to his gusts.

Dir. XIV. See upon the constant and diligent use of serious and fervent prayer. He that neglects prayer, is a prophane and un sanctified sinner, *Job. 15. 4.* He that is not constant in prayer, is but an hypocrite, *Job 27. 10.* (unless the omission be contrary to his ordinary course, under the force of some instant temptation.) This is one of the first things Conversion appears in, that it sets men on praying, *Acts 9. 11.*

Therefore

Therefore set to this duty. Let never a day pass over thee, wherein thou hast not morning and evening set apart some time for set and solemn prayer in secret. Call thy family also together daily and duly, to worship God with thee. Wo be unto thee if thine be found amongst the families that call not on Gods name, *Jer. 10. 25.* But cold and lifeless devotions will not reach half way to Heaven. Be fervent, and importunate. Importunity will carry it. But without violence the Kingdom of Heaven will not be taken, *Mat. 11. 12.* Thou must strive to enter, *Luke 13. 24.* and wrestle with tears and supplications, as *Jacob*, if thou meanest to carry the blessing, *Gen. 32. 24.* comp. with *Hos. 12. 4.* Thou art undone for ever without grace: and therefore thou must put to it, and resolve to take no denial. That man that is fixed in this resolution, *Well I must have Grace, and I will never give over, till I have a grace, and I will never leave seeking, and waiting, and striving with God, and mine own heart, till he do renew me by the power of his Grace;* this man is in the likeliest way to win Grace.

Obj. But God heareth not sinners: their prayer is an abomination.

Ans. Distinguish between sinners: 1. There are *resolved sinners*: their prayers God abhors. 2. *returning sinners*: these God will come forth to, and meet with mercy though yet afar off, *Luke 15. 20.* Though the prayers of the unsanctified cannot have full acceptance; yet God hath done much at the request of such, as at *Ahabs* humiliation, and *Ninevehs* fast, *1 Kings 21. 26.*

Jonah

Job 3. 8, 9, 10. Surely thou maist go as far as these, though thou hast no Grace: and how dost thou know but thou maist Speed in thy suit, as they did in theirs? Yea, is he not far more likely to Grant thee, than them; since thou askest in the name of Christ, and that not for temporal blessings: as they; but for things much more pleasing to him, viz. for *Christ, Grace, Pardon, that thou maist be justified, sanctified, renewed, and fitted to serve him?* Turn to those soul encouraging Scriptures, *Prov.* 2. 1. to 6. *Luke.* 11. 9, 10, 11, 12, 13. *Prov.* 8. 34, 35.

Is it not good comfort, that he calleth thee? *Mark* 10. 49. Doth he set thee on the use of means, and dost thou think he will mock thee? Doubtless, he will not fail thee, if thou be not wanting to thy self. O pray and faint not, *Luke* 18. 1. A person of great Quality, having offended the Duke of *Buckingham*, the King's great Favourite, being admitted into her presence after long waiting, prostrates himself at his feet, saying, I am resolved never to rise more, till I have obtained your Grace's favour, with which carriage he did overcome him. With such a resolution do thou throw thy self at thee feet of God. 'Tis for thy life and therefore follow him, and give not over. Resolve thou wilt not be put off with bones, with common mercies. What though God do not presently open to thee? Is not grace worth the waiting for? Knock, and wait, and no doubt but sooner or later, mercy will come.

And this know, that thou hast the very same encouragement to seek and wait, that the
Saints

Saints now in glory, once had; for they were
once in thy very case. And have they sped so
well, and wilt thou not go to the same door,
and wait upon God in the same course?

Dir. XV. *For sake thy evil company, Prov. 9.
6. and forbear the occasions of sin, Prov. 23. 31.*
Thou wilt never be turned from sin, till thou
wilt decline and forgoe the temptations to sin.

I never expect thy Conversion from sin, un-
less thou art brought to some self-denial, as
to fly the occasions. If thou wilt be nibbling at
the bait, and playing on the brink, and tam-
pering and meddling with the snare, thy soul
will surely be taken. Where God doth expose
men in his providence, unavoidably, to temp-
tations, and the occasions are such as we can-
not remove, we may expect special assistance in
the use of his means. But when we tempt God
by running into danger, he will not engage
to support us, when we are tempted. And of
all temptation, one of the most fatal and pern-
cious, is evil company. Oh what hopeful begin-
nings have these often stifled! Oh the souls,
the estates, the families, the Towns, that these
have ruined! How many a poor sinner hath
been enlightened, and convinced, and hath
been just ready to give the Devil the slip, and
hath even escaped his snare, and yet wicked
company have pull'd him back at last; and
made him sevenfold more the child of Hell. In
one word, I have no hopes of thee, except
thou wilt shake off thy evil company. Christ
speaketh to thee, as to them, in another case.
If thou seek me, then let these go their way, Job.

18. 8. Thy life lies upon it: Forsake these, or else thou canst not live, *Prov.* 9. 6. Wilt thou be worse than the beast, to run on, when thou seest the Lord with a drawn sword in thy way? *Num.* 22. 33. Let this sentence be written in Capitals upon thy conscience, A COMPANION OF FOOLS SHALL BE DESTROYED, *Pro.* 13. 20. The Lord hath spoken it, and who shall reverse it? And wilt thou run upon destruction, when God himself doth forwarn thee? If God do ever change thy heart, it will appear in the change of thy company. Oh fear, and fly this Gulf, by which so many thousand souls have been swallowed into perdition. It will be hard for thee indeed, to make thine escape. Thy Companions will be mocking thee out of thy Religion, and will study to fill thee with prejudices against strictness, as ridiculous and comfortless. They will be flattering thee, and alluring thee; but remember the warnings of the Holy Ghost, *My son, if sinners entice thee, consent thou not. If they say, come with us: cast in thy lot among us: Walk not thou in the way with them, refrain thy foot from their path. Avoid it, pass not by it, turn from it, and pass away. For the way of the wicked is as darkness, they know not at what they stumble. They lay wait for their own blood; they lurk privily for their own lives, Prov.* 1. 10. to the 18. *Prov.* 4. 14. to the 19. My soul is moved within me, to see how many of my hearers are like to perish, both they, and their houses, by this wretched mischeif, even the haunting of such places, and company, whereby they are drawn

drawn into sin. Once more I admonish you, as *Moses* did *Israel*, *Num. 16. 26.* And he spake unto the Congregation, saying, Depart, I pray you, from the Tents of those wicked men. Oh! flie them as you would those that had the Plague sores running in their foreheads. These are the Devils Panders, and decoys; and if thou dost not make thine escape, they will toll thee into perdition, and will prove thine eternal ruine.

Dir. XVI. Lastly, Set apart a day to humble thy soul in secret, by fasting and prayer, and to work the sense of thy sins and miseries upon thy heart. Read over the Assemblies Exposition of the Commandments, and write down the duties omitted, and sins committed by thee against every Commandment, and so make a Catalogue of thy sins, and with shame and sorrow spread them before the Lord. And if thy heart be truly willing to the terms, joyn thy self solemnly to the Lord in that Covenant set down in the 9. Direction, and the Lord grant thee mercy in his sight.

Thus I have told thee, what thou must do to be saved. Wilt thou not now obey the voice of the Lord? Wilt thou arise and set to thy work? Oh man, what answer wilt thou make, what excuse wilt thou have, if thou shouldest persist at last through very wilfulness, when thou hast known the way of life? I do not fear thy mis-carrying, if thine own idleness do not at last undo thee, in neglecting the use of the means, that are so plainly here prescribed. Rouze up oh sluggard and ply thy work. Be doing and the Lord will be with thee.

A short Soliloqui for an unregenerate sinner.

Ah wretched man that I am! what a condition have I brought my self into by sin! Oh! I see my heart hath but deceived me all this while, in flattering me, that my condition was good. I see, I see, I am but a lost, and undone man; for ever undone, unless the Lord help me out of this condition. My sins! My sins! Lord, what an unclean, polluted wretch and I! more loathsome and odious to thee, than the most hateful Venome, or noisome carcass, can be to me. Oh! what a Hell of sin is in this heart of mine, which I have flattered my self to be a good heart? Lord, how universally am I corrupted, in all my parts, powers, performances? All the imaginations of the thoughts of my heart, are only evil, continually. I am under an inability to, averness from, and enmity against any thing that is good; and am prone to all that is evil. My heart is a very sink of all sin: and oh the innumerable hosts, and swarms of sinful thoughts, words, and actions, that have flown from thence! Oh the load of guilt that is on my soul! my head is full, and my heart full; my mind and my members, they are all full of sin. Oh my sins! How do they stare upon me! How do they witness against me! Wo is me, my Creditors are upon me: every commandment taketh hold upon me, for more than ten thousand Talents, yea ten thousand times ten thousand. How endless then is the sum of all my

my debts! If this whole world were filled up from earth to Heaven with paper, and all this paper written over within and without by Arithmeticians: yet when all were cast up together, it would come unconceivably short of what I owe to the least of Gods Commandments. Wo unto me for my debts are infinite, and my sins are increased. They are wrongs to an infinite Majesty: and if he that committeth Treason against a silken mortal, is worthy to be racked, drawn and quartered: what have I deserved, that have so often lifted up my hand against Heaven, and have struck at the Crown and dignity of the Almighty?

Oh my sins! my sins! Behold a troop cometh! Multitudes! multitudes! there is no number of their Armies. Innumerable evils have compassed me about; mine iniquities have taken hold upon me; they have set themselves in array against me. Oh! it were better to have all the Regiments of Hell come against me, than to have my sins to fall upon me, to the spoiling of my Soul. Lord, how am I surrounded! How many are they that rise up against me! They have beset me behind and before: they swarm within me and without me: they have possessed all my powers, and have fortified mine unhappy soul, as a Garrison, which this brood of Hell doth man, and maintain, against the God that made me.

And they are as mighty, as they be many. The sands are many, but then they are not great: the mountains great, but then they are not many. But wo is me, my sins are as many

as the sands, sand as mighty as the Mountains. Their weight is greater than their number. It were better that the Rocks and the Mountains should fall upon them, than the crushing and unsupportable load of my own sins. Lord, I am heavy laden: let mercy help, or I am gone. Unload me of this heavy guilt, this sinking load, or I am crushed without hope, and must be pressed down to Hell. If my grief were thorowly weighed, and my sins laid in the ballances together, they would be heavier than the sand of the Sea, therefore my words are swallowed up: they would weigh down all the rocks and the hills, and turn the ballance against all the Isles of the Earth. O Lord, thou knowest my manifold transgressions, and my mighty sins.

Ah my soul! Alas my Glory! Whither art thou humbled! Once the Glory of the Creation, and the Image of God: now, a lump of filthiness, a Coffin of rottenness, replenished with stench and loathsomeness. Oh what work hath sin made with thee! Thou shalt be termed *Forsaken*, and all the rooms of thy faculties *Desolate*, and the name that thou shalt be called by is *Isabod*, or where is the Glory? How art thou come down mightily! My beauty is turned into deformity, and my Glory into shame. Lord, what a loathsome Leper am I! The ulcerous bodies of *Job* or *Lazarus* were not more offensive to the eyes and nostrils of men, than I must needs be to the most holy God, whose eyes cannot behold Iniquity.

And what misery hath my sins brought upon me.

me! Lord, what a case am I in! Sold under sin, cast out of Gods favour, accursed from the Lord, cursed in my body, cursed in my soul, cursed in my name, in my estate, my relations, and all that I have. My sins are unpardoned, and my soul within a step of death. Alas! what shall I do? Whither shall I go? Which way shall I look? God is frowning on me from above? Hell gaping for me beneath; Conscience smiting me within, temptations and dangers surrounding me without. Oh, whither shall I fly? What place can hide me from Omniscience? What power can secure me from Omnipotency?

What meanest thou O my soul to go on thus? Art thou in league with Hell? Hast thou made a Covenant with death? Art thou in love with thy misery? Is it good for thee to be here? Alas what shall I do! Shall I go on in my sinful ways? Why then certain damnation will be mine end: and shall I be so besotted and bemaddened, as to go and sell my soul to the flames, for a little Ale, and a little ease; for a little pleasure, or gain, or content to my flesh? shall I linger any longer in this wretched estate? No: If I tarry here, I shall die. What then, is there no help? no hope? None, except I turn. Why, but is there any remedy for such woful misery? any mercy, after such provoking iniquity? Yes, as sure as Gods Oath is true, I shall have pardon, and mercy, yet, presently, unfeignedly, and unreservedly turn by Christ to him.

Why then I thank thee upon the bended knees of my soul, O most merciful *Jehovah*, that thy patience hath waited for me hitherto: for hadst

thou took me away in this estate, I had perished for ever. And now I adore thy Grace, and accept the offers of thy mercy. I renounce all my sins and resolve by thy grace to set my self against them, and to follow thee in holiness and righteousness all the days of my life,

Who am I, Lord, that I should make any claim unto thee, or have any part or portion in thee, who am not worthy to lick up the dust of thy feet? Yet since thou holdest forth the golden Scepter, I am bold to come, and touch. To despair, would be to disparage thy mercy; and to stand off when thou biddest me come, would be at once to undo my self, and rebel against thee, under pretence of humility. Therefore I bow my soul unto thee, and with all possible thankfulness accept thee, as mine, and give up my self to thee, as thine. Thou shalt be Sovereign over me, my King, and my God. Thou shalt be in the Throne, and all my powers shall bow to thee, they shall come, and worship before thy feet. Thou shalt be my portion, O Lord, and I will rest in thee.

Thou callest for my heart. Oh that it were any way fit for thine acceptance! I am unworthy, O Lord, everlastingly unworthy to be thine. But since thou wilt have it so, I freely give up my heart to thee. Take it, it is thine. Oh that it were better! But Lord, I give it into thine hand, who alone canst mend it. Would it after thine own heart; make it as thou wouldst have it, holy, humble, heavenly, soft, tender, flexible, and write thy Law upon it.

Come, Lord Jesus, come quickly: enter in

triumphantly : take me up for thy self for ever. I give up to thee, I come to thee, as the only way to the Father, as the only Mediator, the means ordained to bring me to God. I have destroyed my self, but in thee is my help. Save, Lord, or else I perish. I come to thee, with the rope about my neck. I am worthy to die, and to be damned. Never was the hire more due to the servant, never was penny more due to the labourer, than Death and Hell, my just wages, is due to me for my sins. But I fly to the merits; I trust alone to the value and vertue of thy Sacrifice; and prevalency of thine intercession. I submit to thy teaching, I make choice of thy Government. Stand open ye everlasting doors, that the King of Glory may come in.

O thou spirit of the most high, the comforter and sanctifier of thy chosen; come in with all thy glorious train, all thy Courtly attendants, thy fruits, and graces. Let me be thine habitation. I can give thee, but what is thine own already : but here with the poor Widow, I cast my two mites, my soul, and my body, into thy treasury; fully resigning them up to thee, to be sanctified by thee, to be servants to thee. They shall be thy patients; cure thou their maladies : they shall be thy agents; govern thou their motions. Too long have I served the world; too long have I hearkned to Satan : but now I renounce them all, and will be ruled by thy dictates, and directions, and guided by thy counsel.

O blessed Trinity, O glorious Unity, I deliver up my self to thee : receive me : write thy name, O Lord, upon me, and upon all that I have

have, as thy proper goods. Set thy mark upon me, upon every member of my body, and every faculty of my soul. I have chosen thy precepts. Thy Law will I lay before me : this shall be the copy, which I will keep in my eye, and study to write after. According to this rule I do resolve, by thy Grace, to walk : after this law shall my whole man be governed. And though I cannot perfectly keep one of thy Commandments, yet I will allow my self in the breach of none. I know my flesh will hang back : but I resolve, in the power of thy Grace, to cleave to thee, and thy holy ways, what ever it cost me. I am sure I cannot come off a loser by thee : and therefore I will be content with reproach, and difficulties and hardships here, and will deny my self, and take up my Cross, and follow thee. Lord Jesus thy Yoke is easie, thy Cross is welcome, as it is the way to thee. I lay aside all hopes of a worldly happiness. I will be content to tarry till I come to thee. Let me be poor and low, little and despised here, so I may but be admitted to live, and reign with thee hereafter. Lord, thou hast my heart and hand to this agreement. Be it as the laws of the *Medes* and *Persians*, never to be reversed. To this I will stand : in this resolution, by Grace, I will live and die. I have sworn, and will perform it, that I will keep thy righteous judgments. I have given my free consent, I have made my everlasting choice. Lord, Jesus confirm the contract. *Amen.*

CHAP. VII.

Containing the Motives to Conversion.

THough what is already said of the Necessity of Conversion, and of the Miseries of the unconverted, might be sufficient to induce any considering mind to resolve upon a present turning, or Conversion unto God: yet knowing what a piece of desperate obstinacy and untractableness the heart of man naturally is, I have thought it necessary, to add to the means of Conversion, and Directions for a Covenant-closure with God in Christ, some *Motives* to perswade you hereunto.

O Lord, fail me not now at my last attempts. If any soul hath read hitherto, and be yet untouched, now Lord fasten in him, and do thy work; Now take him by the heart, overcome him, perswade him, till he say, Thou hast prevailed, for thou wast stronger than I Lord, didst thou not make me a fisher of men? And have I toyled all this while and caught nothing? Alas, that I should have spent my strength for nought! And now I am casting my last: Lord Jesus stand thou upon the shore, and direct, how, and where I shall spread my net; and let me so enclose with arguments the souls I seek for, that they may not be able to get out. Now Lord for a multitude of souls! now for a full draught! O Lord God, remember me I pray thee, and strengthen me this once, O God.

But

But I turn me unto you.

Men and Brethren, Heaven and Earth do call upon you, yea Hell it self doth preach the Doctrine of repentance unto you. The Angels of the Churches travel with you, *Gal. 4. 19.* the Angels of Heaven wait for you, for your repenting and turning unto God. O sinner, why should the Devils make merry with thee? why shouldst thou be a morsel for that devouring *Leviathan*? Why should harpies and hell-hounds tear thee, and make a feast upon thee, and when they have got thee into the snare, and have fastned their talons in thee, laugh at thy destruction, and deride thy misery, and sport themselves with thy damnable folly? This must be thy case, except thou turn. And were it not better thou shouldst be a joy to Angels, than a laughing-stock and sport for devils? Verily if thou wouldst but come in, the Heavenly Host would take up their anthems, and sing, *Glory be to God in the highest*; the morning Stars would sing together, and all the sons of God shout for joy, and celebrate this new creation as they did the first. Thy repentance would as it were make holy-day in heaven, and the glorious spirits would rejoyce, in that there is a new brother added to their society *Rev. 22. 9.* another heir born to their Lord, and the lost son received safe and sound. The true penitents tears are indeed the wine that cheereth both God and man.

If it be little, that men and Angels would rejoyce at thy Conversion, know that God himself would rejoyce over thee, even with singing, and rest in his love, *Luke 15. 9. Esay. 62. 5.*

Never

Never did old *Jacob* with such joy weep over the neck of his *Joseph*, as thy heavenly Father would rejoyce over thee, upon thy comming in to him. Look over the story of the *Prodigal*. Methinks I see how the aged Fathers laies aside his state, and forgets his years: behold how he runneth! *Luke* 15. 20. Oh the hast that mercy makes! The sinner makes not half that speed. Methinks I see how his bowels turn, how his compassions yearn. (How quick sighted is love!) Mercy spies him a great way off, forgets his rigorous courses, unnatural rebellion, horrid unthankfulness, debauched practices, (not a word of those) but receives him with open arms, clasps about his neck, forgets the nastiness of his rags, kisses the lips that deserve to be loathed, the lips that had been joyned to harlots, that had been commoners with the swine, calls for the fatted Calf, the best Robe, the ring, the shoos, the best cheer in Heavens store, the best attire in Heavens Wardrobe, &c. yea the joy cannot be held in one breast; *Luke* 15. 6, 9, 23. others must be called to participate, the friends must meet and make merry. Angels must wait, but the *Prodigal* must be set at the Table under his Fathers wing. He is the joy of the feast: he is the sweet subject of the Fathers delight. The friends sympathize, but none knows the felicity the father takes in his new born son; whom he hath received from the dead. Methinks I hear the musik and the dancing, at a distance. Oh the melody of the Heavenly Choristers! I cannot learn the song, *Rev.* 14. 3. but methinks I over-hear the

the burden, at which all the harmonious quire with one consent strikes sweetly in, for thus goes the round at Heavens table, *For this my son was dead, and is alive again; was lost and is found, Luke 15. 23, 24, 32.* I need not farther explain the parable. God is the Father, Christ the cheer, his righteousness the robe, his graces the ornaments, Ministers, Saints, Angels the friends and servants, and thou that readest (if thou wilt but unfeignedly repent and turn) the welcom *Prodigal*, the happy instance of all this grace, and the blessed subject of this joy and love.

Oh Rock! Oh Adamant! What not moved yet! not yet resolved to turn forthwith and to close with mercy! I will try thee yet once again: If one were sent to thee from the dead, wouldst thou be perswaded? Why hear the voice from the dead, from the damned, crying to thee that thou shouldst repent. *I pray thee that thou wouldst send him to my fathers house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment. If one went unto them from the dead, they will repent, Luke 16. 27, 28. &c.* Hear O man, thy Predecessors in impenitence Preach to thee from the infernal gibbets, from the flames, from the rack, that thou shouldst repent. O look down into the bottomless pit. Seest thou how the smoak of their torment ascendeth for ever and ever, *Rev. 14. 11.* How black are the fiends? How furious are their torments? 'Tis their only musick to hear how their miserable patients roar, to hear their bones crack. 'Tis their meat and drink, to see how their flesh frieth
and

and their fat droppeth, to drench them with burning metal, and to rip open their bodies, and to pour in the fierce burning brass into their bowels, and the recesses and ventricles of their hearts. What thinkest thou of those chains of darkness, of those instruments of cruelty? Canst thou be content to burn? Seest thou how the worm gnaweth, how the oven gloweth? how the fire rageth? what saist thou to that river of brimstone, that dark and horrible vault, that gulf of perdition? wilt thou take up thine habitation here? O lay thine ear to the door of Hell. Hearest thou the curses and the blasphemies, the weepings and the wailings, how they lament their folly, and curse their day? *Mat. 22. 13. Rev. 16. 9.* How do they roar and yell, and gnash their teeth? how deep are their groans? how feeling are their moans? how unconceivable their miseries? If the shrieks of *Corah, Dathan and Abiram*, were so terrible (when the earth clave asunder, and opened her mouth, and swallowed them up, and all that appertained to them,) that all *Israel* fled at the cry of them, *Numb. 16. 33, 34.* Oh how fearful would the cry be, if God should take off the covering from the mouth of hell, and let the cry of the damned ascend in all its terror among the children of men? And of all their moans and miseries, this is the piercing, killing emphasis and burden, *for ever, for ever.* Why, as God liveth, that made thy soul, thou art but a few hours distant from all this, except thou repent and be converted.

Oh! I am even lost and swallowed up in the

the abundance of those arguments that I might suggest. If there be any point of wisdom in all the world, it is to repent and come in: if there be any thing righteous, any thing reasonable, this is it. If there be any thing in the world that may be called madness, and folly, any thing that may be counted sottish, absurd, brutish, unreasonable, it is this, to go on in thine unconverted estate. Let me beg thee, as thou wouldst not wilfully destroy thy self, to sit down and weigh, besides what hath been said, these following *Motives*, and let conscience speak, if it be not reason, that thou shouldst repent and turn.

1. *The God that made thee doth most graciously invite thee.*

First, his most sweet and merciful nature doth invite thee; Oh the kindness of God, his working bowels, his tender mercies! they are infinitely above our thoughts, higher than Heaven, what can we do? deeper than hell, what can we know? Job 11. 7, 8, 9. He is full of compassion, and gracious, long suffering, and plenteous in mercy, Psal. 86. 15. This is a great argument to perswade sinners to come in. Turn unto the Lord your God, for he is gracious, and merciful, slow to anger, of great kindness, and repenteth him of the evil. If God would not repent of the evil, it were some discouragement to us, why we should not repent. If there were no hope of mercy, it were no such wonder if the rebel did stand out: but never had subjects such a gracious Prince, such Piety, patience, clemency, pity to deal with, as you have. Who is a God like unto thee that pardoneth iniquity &c. Mic. 7. 18.

Oh

Oh sinners ! see what a God you have to deal with; if you will but turn. *He will turn again, and have compassion upon you, he will subdue your iniquities, and cast all your sins into the depths of the Sea, v. 19. Return unto me, saith the Lord of Hosts, and I will return unto you, Mal. 3. 7. Zech. 1. 3.* Sinners do not fail in that they have too high thoughts of Gods mercies, but in that 1. *They overlook his justice.* 2. *They promise themselves mercy out of Gods way.* His mercy is beyond all imagination, *Esay. 55. 9.* great mercies, *1 Chron. 21. 13.* manifold mercies, *Neh. 9. 19.* tender mercies, *Psal. 25. 6.* sure mercies, *Esay. 55. 3.* everlasting mercies, *Psal. 103. 17. Esay. 54. 8.* and all *thine own*, if thou wilt but turn. Art thou willing to come in ? Why the Lord hath laid aside his terror, erected a Throne of Grace, holds forth the golden Scepter : Touch and live. Would a merciful man slay his enemy, when prostrate at his feet, acknowledging his wrong, begging pardon, and offering to enter with him into a Covenant of peace ? Much less will the merciful God. Study his name, *Exod. 34. 7.* Read their experience, *Neh. 9. 17.*

Secondly, his soul-encouraging calls and promises do invite thee. Ah what an earnest suitor is mercy to thee ! how lovingly, how instantly it calleth after thee ! how passionately it wooeth thee ! *Return thou back-sliding Israel, saith the Lord, and I will not cause mine anger to fall upon you ; for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity. Turn O back-sliding children,*
saith

saith the Lord, for I am married unto you: return and I will heal your back-slidings. Thou hast played the harlot with many lovers, yet return unto me saith the Lord, Jer. 3. 11, 12, 13, 14, 22. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? Ezek. 33. 11. If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done shall he live. Repent, and turn your selves from all your transgressions, so iniquity shall not be your ruine. Cast away from you all your transgressions, and make you a clean heart, and a new spirit, for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn your selves, and live ye, Ezek. 18. 21, 23, 30, 31, 32.

Oh melting gracious words! The voice of a God and not of a man! This is not the manner of men, for the offended Sovereign, to sue to the offending traiterous varlet. Oh how doth mercy follow thee, and plead with thee! Is not thy heart broken yet? Oh that to day ye would hear his voice!

2. The doors of heaven are thrown open to thee. The everlasting gates are set wide for thee, and an abundant entrance into the Kingdom of Heaven administered to thee. Christ now bespeaks thee, (as she her husband) Arise and take possession,

1 Kings

of Kings to study. In View the glory of the other
world as set forth in the map of the Gospel. Get
thee up into the Pinnacle of the Promises, and lift
up thine eyes Southwest, and northward, and
southward, and eastward, and see the good land
that is beyond Jordan, and that goodly mount-
ain. Behold the Paradiſe of God, watered with
the ſteamy of glory. Arise and walk through
the land, in the length of it, and in the breadth of
it, for all the land which thou ſeeſt; the Lord
will give it to thee for ever, if thou wilt but re-
turn, Gen. 15. 4) 15, 17. Let me ſay to thee as
Paul to ſynners. Believeſt thou the Propheſy? If
thou believeſt indeed, do but view what glorious
things are ſpoken of the City of God; Pſal. 87.
p. and know that all this is here rendered in
the name of God to thee. As ſurely as God li-
veth it ſhall be for ever thine, if thou wilt but
thoroughly turn. Behold the City of pure tranſparent Gold,
whoſe foundations are garniſhed with all man-
ner of precious ſtones, whoſe gates are pearls,
whoſe light is glory, whoſe temple is God.
Believeſt thou this? If thou doſt, art thou any
more than diſtracted, that wilt not take poſ-
ſeſſion, when the gates are flung open to thee,
and thou art bid to enter? O ye ſons of folly,
will ye embrace the dunghill, and reſuſe the
Kingdom? Behold, the Lord God taketh you
up into the mountain, ſheweth you the Kingdom
of Heaven, and all the glory thereof, and ſaith
unto you, All this will I give you, if you will fall
down and worſhip me: If you will ſubmit to me-
try, accept my Son, and ſerve me in righteouſ-
neſſe.

ness and holiness. O souls, and flow of heart to believe, will you court the harlot, will you seek and serve the world, and neglect the eternal glory? What dost enter into Paradise, when the flaming sword, that was once set to keep you out, is now used to drive you in? But you will say, I am uncharitable, to think you idle and unbelievers. Why, what shall I think you to be either you are desperate unbelievers, that do not credit it, or stark distracted, that you know and believe the excellency and eternity of his glory, and yet do so fearfully neglect it. Surely you have no faith, or no reason, and I had almost said, conscience should call you so, before I leave you. Do but attend what is offered you. Oh blessed Kingdom! A Kingdom of glory. *1 Thes. 2. 12.* A Kingdom of righteousness, *2 Pet. 3. 13.* a Kingdom of peace, *Rom. 14. 17.* an everlasting Kingdom. *2 Pet. 1. 11.* Here thou shalt dwell, here thou shalt reign for ever, and the Lord shall set thee on a throne of glory, *Mat. 19. 28.* and with his own hand shall set thee Royal Diadem upon thine head, and give thee a Crown, not of thorns (for thine shall be no sinning, nor suffering there, *Rev. 21. 27.* *3. 14.* 5.) not of Gold, (for this shall be vile than the dirt in that day) but a Crown of life, *James 1. 12.* a Crown of righteousness, *2 Tim. 4. 8.* a Crown of glory. *1 Pet. 5. 4.* Here thou shalt put on glory as a robe, *1 Cor. 15. 53.* and shalt shine like the Sun in the firmament in the glory of thy Father, *Mat. 13. 43.* Look now upon thy dirty flesh, thy clay, thy worms meat

this very flesh, this lump, this carcase shall be brighter than the Stars, *Dan. 12. 3.* In short, thou shalt be made like unto the Angels of God, *Luke 20. 36.* and behold his face in righteousness, *Psal. 17. 15.* Look in now and tell me: dost thou yet believe? If not, conscience must pronounce thee an infidel, for it is the very word of God that I speak.

But if thou say, thou believest, let me next know thy resolutions. Wilt thou embrace this for thy happiness? Wilt thou forgo thy sinful gains, thy forbidden pleasures? Wilt thou renounce the worlds esteem, and spit in the harlots face, and stop thine ears at her flatteries, and wrest thee out of her embraces? Wilt thou be content to take up with present reproach and poverty, if it lie in thy way to Heaven, and to follow the Lord with humble self-denial, in a mortified and flesh-displeasing life? if so, all is thine, and that for ever. And art not thou fairly offered? Is it not pity but he should be damned, that will needs go on and perish, when all this may be had for the taking? In a word, wilt thou now close with these proffers? Wilt thou take God at his word? Wilt thou let go thy hold-fast of the world, and rid thy hands of thy sins, and lay hold on eternal life? If not, let conscience tell thee, whether thou art not distracted, or bewitched, that thou shouldest neglect so happy a choice, by which thou mightest be made for ever.

3. God will settle unspeakable priviledges at present upon thee. *1 Cor. 3. 22. Heb. 12. 22, 23, 24.* Though the full of your blessedness shall be deferred

still hereafter, yet God will give you no little thing in hand.

He will redeem you from your thralldom. *John* 8. 36. He will pluck you from the paw of the Lyon, *Col.* 1. 13. the serpent shall bruise your heel, but you shall bruise his head. *Gen.* 3. 15. He shall deliver you from the present evil world, *Gal.* 1. 4. Prosperity shall not destroy you, adversity shall not separate between him and you. *Rom.* 8. 35, 37, 38. He will redeem you from the power of the grave, *Psal.* 49. 15. and make the King of terrors a messenger of peace to you. He will take out the curse from the Cross, *Psal.* 119. 71. and make affliction the fining-pot, the fan, the physick, to blow off the chaff, purifie the metal, and purge the mind; *Dan.* 12. 10. *Esay.* 27. 9. He will save you from the arrests of the Law, and turn the curse into a blessing to you, *Rom.* 6. 14. *Gal.* 3. 14. He hath the keys of hell and death, and shutteth that no man openeth, *Rev.* 3. 7. & 1. 18. and he will shut its mouth, as once he did the Lions, *Dan.* 6. 22. that you shall not be hurt of the second death, *Rev.* 2. 11.

But he will not only save you from misery, but install you into unspeakable Privileges. He will bestow himself upon you, he will be a friend unto you, and a father to you: *2 Cor.* 6. 18. he will be a Sun, and a shield to you: *Psal.* 84. 11. in a word, he will be a God to you, *Gen.* 17. 7. and what can be said more? What you may expect that a God should do for you, and be to you, that he will be, that he will do. She that marries a Prince, expects he should

should do for her like a Prince, that she may live in suitable state, and have an answerable dowry. He that hath a King for his Father, or friend, expects that he should do for him like a King. Alas, the Kings and Monarchs of the earth, so much above you, are but like the painted butterflies amongst the rest of their kind, or the fair coloured Palmer-worm amongst the rest of worms, if compared with God. As he doth infinitely exceed, the glory and power of his glittering dust, so he will beyond all proportion exceed, in doing for his favourites, what ever Princes can do for theirs. He will give you grace and glory, and withhold no good thing from you, *Psal.* 84. 11. He will take you for his sons and daughters, and make you heirs of his promises, *Heb.* 6. 17. and establish his everlasting Covenant with you, *Jer.* 32. 40. He will justify you from all that Law, Conscience, Satan, can charge upon you, *Rom.* 8. 33, 34. he will give you free access into his presence, and accept your persons, and receive your prayers, *Eph.* 3. 12. *Eph.* 1. 6. 1. *Joh.* 5. 14. He will abide in you, and make you the men of his secrets, and hold a constant and friendly communion with you, *John* 14. 23. *Joh.* 15. 15. 1 *Joh.* 1. 3. His ear shall be open, his door open, his store open at all times to you. His blessing shall rest upon you, and he will make your enemies to serve you, and work about all things for good unto you. *Psal.* 115. 13. *Rom.* 8. 28.

4. The terms of mercy are brought as low, as possible, to you. God hath stooped as low to sinners

ners, as with honour he can. He will not be thought a fautor of sin, nor stain the glory of his holiness: and whither could he come lower than he hath, unless he should do this? He hath abated the impossible terms of the first Covenant. *Jer.* 3. 13. *Mark* 5. 36. *Acts* 16. 31. *Acts* 3. 19. *Prov.* 28. 13. He doth not impose any thing unreasonable, or impossible, as a condition of life upon you. Two things were necessary to be done, according to the tenour of the first Covenant by you. 1. *That you should fully satisfy the demands of Justice for past offences.* 2. *That you should perform personally, perfectly, and perpetually the whole Law for the time to come.* Both these are to us impossible, *Rom.* 8. 3. But behold Gods gracious abatement in both. He doth not stand upon satisfaction: he is content to take of the surety (and he of his own providing too) what he might have exacted from you. *2 Cor.* 5. 19. He declares himself to have received a ransom, *Jeh* 33. 24. *1 Tim.* 2. 6. and that he expects nothing, but that you should accept his Son, and he shall be righteousness and redemption to you. *John.* 1. 12. *1 Cor.* 1. 30. And for the future obedience, here he is content to yield to your weakness, and to remit the rigour. He doth not stand upon perfection (as a condition of life, though he still insists upon it as due,) but is content to accept of sincerity. *Gen.* 17. 1. *Prov.* 11. 20. Though you cannot pay the full debt he will accept you according to that which you have, and will take willing for doing, and the purpose for the performance:

2 Cor. 8. 12. 2 Chron. 6. 8. Heb. 11. 17. and if you come in his Christ, and set your hearts to please him, and make it the chief of your cares, he will approve and reward you, though the vessel be marked in your hands.

Oh consider your makers condescension. Let me say to you, as Naaman's servant to him; *My father, if the Prophet had bid thee do some great thing, wouldest thou not have done it? how much rather, when he saith unto thee, wash and be clean?* 2 Kings 5. 13. If God had demanded some terrible, some severe and rigorous thing of you, to escape eternal damnation, would you not have done it? suppose it had been to spend all your dayes in sorrow in some howling Wilderness, or pine your selves with famine, or to offer the fruit of your bodies for the sin of your souls, would you not have thankfully accepted eternal redemption, though these had been the conditions? Yea further, if God should have told you, you should have fryed in the fire for millions of ages, or been tormented so long in Hell, would you not have gladly accepted it? Alas, all these are not so much as one sand in the glass of eternity. If your offended Creator should have held you but one year upon the rack, and then come and bid you take your choice, whether you would renounce your sins, accept his Christ, and serve him a few years in self-denial, or lie in this case for ever and ever: do you think you should have stuck at the offer, and disputed the terms, and have been unresolved, whether you were best to accept of the motion? O sinner return

and live; why shouldest thou die, when life is to be had for the taking; and mercy should be beholding to thee (as it were) to be saved? Couldst thou say indeed, *Lord I knew that thou wast an hard man, Mat. 25. 24.* thou hadst some little excuse; but when the God of heaven hath stooped so low, and bated so far, if now thou shouldest stand off, who shall plead for thee?

Obj. Notwithstanding all these abatements, I am no more able to perform those conditions, (in themselves so easie) of faith and repentance, and sincere obedience, than to satisfie and fulfil the Law.

Ans. These you may perform by Gods grace enabling, whereas the other are naturally impossible, in this state, even to believers themselves. But let the next consideration serve for a fuller answer.

5. *Wherein you are impotent, God doth offer grace to enable you. I have stretcht out my hand and no man regarded, Prov. 1. 24.* What though you are plunged into the ditch of that misery, from which you can never get out? Christ offereth to help you out; he stretcheth forth his hand to you, and if you perish, it is for refusing his help. *Behold I stand at the doore, and knock: if any man open to me, I will come in. Rev. 3. 20.* What though you are poor, and wretched, and blind, and naked, Christ offereth a cure for your blindness, a cover for your nakedness, a remedy for your poverty, he tendereth you his righteousness, his graces. *I counsel thee to buy of me gold that thou mayest be rich, and white raiment that thou mayest be clothed and anoint thine eyes*

eyes with eye-salve, that thou maist see, Rev. 3. 17, 18. Do you say, the condition is impossible, for I have not wherewith to buy? You must know, that this buying is without money and without price. Esay. 55. 1. This buying is by begging, and seeking with diligence and constancy in the use of Gods means. Prov. 2. 3, 4. God commandeth thee to know him, and to fear him. Dost thou say, yea but my mind is blinded and my heart is hardned from his fear? I answer, God doth offer to enlighten thy mind, and to teach thee his fear: that is presented to thy choice. Prov. 1. 29. For that they hated knowledge, and did not chuse the fear of the Lord, So that now if men live in ignorance and estrangement from the Lord, it is because they will not understand, and desire not the knowledge of his ways. Job 21. 14. If thou cryest after knowledg, if thou seekest her as Silver, &c. Then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. 2. 3, 4, 5. Is not here a fair offer? Turn you at my reproof: Behold I will pour out my spirit unto you. Prov. 1. 23. Though of your selves you can do nothing, yet you may do all things through his spirit enabling you, and he doth offer his assistance to you. God bids you, wash you and make you clean: Esay. 1. 16. you say you are unable as much as the Leopard to wash out his spots: Jer. 13. 23. yea but the Lord doth offer to purge you, so that if you be filthy still, 'tis through your own wilfulness. Eze. 24. 13. I have purged thee, and thou wast not purged. Jer. 13. 27. O Jerusalem, wilt thou not be made clean? when shall it once be? God doth wait

wait when you will be made clear, when you will yield to his motions and accept of his offers, and let him do for and in you, what you cannot do of your selves. You do not know how much God will do, upon your importunity if you will but be restless and instant with him. *Luke 11. 8. and 18. 5.*

If God hath not bound himself by expresse promise to wicked men, to give them Grace in the diligent use of the means: yet he hath given them abundant encouragement to expect it from him, if they seek it earnestly in his way. His most gracious nature is abundant encouragement. If a rich and most bountiful man should see thee in misery, and bid thee come to his door, wouldst thou not with confidence expect, at thy coming to find some relief? Thou art not able to believe, nor repent: God appoints thee to use such and such means, in order to thy obtaining faith and repentance: doth not this argue, that God will bestow these upon thee, if thou dost ply him diligently in prayer, meditation, reading, hearing, self-examination, and the rest of his means? Otherwise, God should but mock his poor creatures, to put them upon these self denying endeavours, and then when they have put hard to it, and continued waiting upon him for grace, deny them at last. Surely if a sweet-natured man would not deal thus, much less will the most merciful and gracious God.

I intended to have added many other arguments: but these have swoln under my hands, and I hope the judicious reader, will rather look upon the weight, than the number. *The*

The Conclusion of the whole.

And now my brethren let me know your minds. What do you intend to do? Will you go on and die, or will you set upon a thorow and speedy conversion, and hold on eternal life? how long will you linger in *Sodom*? how long will you halt between two opinions? *1 King. 18. 21.* Are you not yet resolved whether *Christ* or *Barabbas*, whether blifs or torment, whether the land *Cabul*, *1 Kings 9. 13.* or the *Paradise of God*, be the better choice? Is it a disputable case, whether the *Abana* and *Pharphar* of *Damascus*, be better than all the streams of *Eden*? or whether the vile puddle of sin, be to be preferred before the water of life, clear as *Cryſtal*, proceeding out of the throne of God and of the Lamb? Can the world in good earnest do that for you, that *Christ* can? Will it stand by you to eternity? will pleasures, titles, lands, treasures, descend with you, *Pſal. 49. 17. 1 Tim. 6. 7.* If not, had you not need look after somewhat that will? What mean you to stand wavering, to be off and on? Foolish Children! how long will you stick between the womb and the world? Shall I leave you at last no farther than *Agrippa*, but almost perswaded? Why, you are for ever lost, if left here. As good not at all, as not altogether Christians. You are half of the mind to give over your former negligent life, and to set to a strict and holy course: you could wish that you were as some others be, and could do as they can do. How long

long will you rest in idle wishes, and fruitless purposes? when will you come to a fixed, full, and firm resolve? Do not you see how Satan gulls you, by tempting you to delays? How long hath he toll'd you on in the way of perdition? how many years have you been purposing to amend what if God should have taken you off this while?

Well, put me not off with a dilatory answer. Tell not me of *hereafter*. I must have your present consent. If you be not now resolved, while the Lord is treating with you, and wooing of you, much less are you like to be hereafter, when these impressions are worn out, and you are hardened through the deceitfulness of sin. Will you give me your hands? Will you set open the doors, and give the Lord Jesus the full and present possession? Will you put in your names into his Covenant? Will you subscribe? What do you resolve upon? If you are still upon your delays, my labour is lost, and all is like to come to nothing. Fain I would, that you should now put in your adventures. Come, cast in your lot, make your choice. *Now is the accepted time, now is the day of salvation: to day if you will hear his voice.* Why should not this be the day from whence thou shouldest be able to date thine happiness? why shouldest thou venture a day longer, in this dangerous and dreadful condition? What if God should this night require thy soul? *O that thou mightest know, in this thy day, the things that belong unto thy peace, before they be hid from thine eyes! Luke 16. 42.* This is thy day, and 'tis but a day. *John 9. 4.* Others have had
their

their day, and have received their doom; and now art thou brought upon the stage of this world, here to act thy part, for a whole eternity Remember, thou art now upon thy good behaviour for everlasting. If thou make not a wise choice now, thou art undone for ever. Look what thy present choice is, such must thine eternal condition be. *Luke 10. 42. Luke 16. 25. Prov. 1. 27, 28, 29.*

And is it true indeed? is life and death at thy choice? yea, 'tis as true as truth is. *Dent. 30. 19.* why then, what hinders but that thou shouldest be happy? Nothing doth or can hinder, but thine own wilful neglect, or refusal. It was the passage of the *Eunuch* to *Philip*: *See here is water, what doth hinder me to be baptized?* So I may say to thee: see, here is Christ, here is mercy, pardon, life, what hinders but that thou shouldst be pardoned, and saved? One of the Martyrs as he was praying at the stake, had his pardon set by in a box (which indeed he refused, deservedly, because upon unworthy terms.) But here the terms are most honourable and easie: O sinner, wilt thou burn with thy pardon by? Why do but forthwith give up thy consent to Christ, renounce thy sins, deny thy self, take up the Yoak, and the Cross, and thou carriest the day; Christ is thine, pardon, peace, life, blessedness, all are thine: and is not this an offer worth the embracing; Why shouldst thou hesitate, or doubtfully dispute about the case? Is it not past controversie, whether God be better than sin, and glory better than vanity? Why shouldst thou forsake thine own mercy,
and

and sin against thine own life? When wilt thou shake off thy sloth, and lay by thine excuses? *Boast not thy self of to morrow: thou knowest not where this night may lodge thee. Prov. 27. 1.*

Beloved, now the holy Spirit is striving with you. He will not always strive. Hast thou not felt thy heart warmed by the word, and been almost perswaded to leave off thy sins, and come in to God? Hast thou not felt some good motions in thy mind, wherein thou hast been warned of thy danger, and told what thy careless course would end in? It may be thou art like young *Samuel*, who when the Lord called once and again, he knew not the voice of the Lord: *1 Sam. 3. 6, 7.* But these motions and items are the offers, and essays, and the calls and strivings of the Spirit. O take the advantage of the tide, and know the day of thy visitation.

Now the Lord *Jesus* stretcheth wide his arms to receive you. He beseecheth you by us. How movingly, how meltingly, how pitifully, how passionately he calleth! The Church is put into a sudden extasie upon the sound of his voice, *The voice of my beloved! Cant. 2. 8.* O wilt thou turn a deaf ear to his voice! it is not the voice that breaketh the Ceders, and maketh the mountains to skip like a Calf, that shaketh the Wilderness and divideth the flames of fire; it is not *Sinai's* Thunder; but the soft and still voice. It is not the voice of Mount *Ebal*, a voice of cursing, and terror; but the voice of Mount *Gerizim*, the voice of blessing, and of glad tidings of good things. It is not the voice of the Trumpet, nor the noise of War, but

but a message of peace from the King of peace, Eph. 6. 15. 2 Cor. 5. 18, 20. Methinks it should be with thee as with the spouse; *My soul failed when he spake, Cant. 5. 6.* I may say to thee, O sinner, as *Martha* to her sister, *The Master is come, and he calleth for thee, John 11. 28.* Oh now, with *Mary*, arise quickly, and come unto him, How sweet are his invitations! He cryeth in the open concourse, *If any man thirst let him come unto me and drink, John. 7. 37. Prov. 1. 21.* He proacheth his own body for thee. Oh come and lay thy mouth to his side. How free is he! he excludeth none. *Whosoever will, let him come and take the water of life freely, Rev. 22. 17.* *Whoso is simple, let him turn in hither. Come, eat of my bread, drink of the wine which I have mingled. Forsake the foolish, and live, Prov. 9. 4, 5. 6.* Come unto me, &c. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. *Mat. 11. 28, 29.* Him that cometh to me, I will in no wise cast out. *Joh. 6. 37.* How doth he bemoan the obstinate refuser? O Jerusalem, Jerusalem, how often would I have gathered thy Children, as a hen gathereth her Chickens under her wings, and ye would not. *Mat. 23. 37.* Behold me, behold me: I have stretched out my hands all the day to a rebellious people. *Esay. 65. 1, 2.* O he perswaded now at last, to throw your selves into the arms of love.

Behold, O ye sons of men, the Lord Jesus hath thrown open the prisons, and now he cometh to you (as the Magistrates once to them *Mat. 16. 39.*) and beseecheth you to come out. If it were from a Palace, or a Paradise that
 W Christ

Christ did call you, it were no wonder if you were unwilling (and yet how easily was Adam tolled from hence ?) but it is from your prison, first, from your chains, from the dungeon, from the darkness that he calleth you ? *Ezay. 42. 6, 7.* and yet will you not come ? He calleth you unto liberty. *Gal. 5. 13.* and yet will you not hearken ? His yoke is easie, his Laws are Liberty, his service freedom : *Mat. 11. 30. James 1. 25. 1 Cor. 7. 22.* and (whatever prejudices you have against his ways) if a God may be believed, you shall find them all pleasure and peace, and shall taste sweetness and joy unutterable, and take infinite delight and felicity in them. *Prov. 3. 17. Psal. 110. 165. 1 Pet. 1. 1. Psal. 116. 103. 114.*

Beloved, I am loath to leave you. I cannot tell how to give you over. I am now ready to shut up, but fain I would drive this bargain between Christ and you, before I end. What shall I leave you as I found you at last ? Have you read hitherto, and are not yet resolved upon a present abandoning all your sins, and closing with Jesus Christ ? Alas, what shall I say ? what shall I do ? Will you turn off all my importunity ? Have I run in vain ? Have I used so many arguments, and spent so much time to perswade you, and yet must sit down at last in disappointment ? But it is a small matter that you turn off me, you put a slight upon the God that made you, you reject the bowels and beseechings of a Saviour, and will be found resistors of the Holy Ghost. *Acts 7. 51.* if you will not now be prevailed with, to repent and be converted.

Well

Well, though I have called long and ye have refused, I shall yet this once more lift up my voice like a Trumpet, and cry from the highest places of the City, before I conclude with a miserable *Conclamatum est*. Once more I shall call after regardless sinners, that, if it be possible, I may awaken them. O earth, earth, earth, hear the word of the Lord, Jer. 22. 29. Unless you be resolved to die, lend your ears to the last calls of mercy. Behold, in the name of God, I make open proclamation to you. *Hearken unto me, O Children.. Hear instruction, and be wise, and refuse it not, Prov. 8. 32, 33.*

Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat, ye come, buy wine and milk, without money, and without price. Wherefore do you spend money for that which is not bread, and your labour for that which satisfieth not? *Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Incline your ear and come ye unto me, hear and your soul shall live, and I Will make an everlasting covenant with you, even the sure mercies of David. Esay 55. 1, 2, 3.*

Ho, every one that is sick of any manner of disease or torment, *Mat. 4. 23, 24.* or is possessed with an evil spirit, whether of pride, or fury, or lust, or covetousness, come ye to the Physician; bring away your sick. Lo here is he that healeth all manner of sickness, and all manner of disease among the people.

Ho, every one that is in debt, and every one that is in distress, and every one that is discontented, gather your selves unto Christ, and he will

will become a Captain over you. He will be your protection from the arrests of the Law; He will save you from the hand of Justice. Behold, he is an open sanctuary to you, he is a known refuge, *Heb. 6. 18. Psal. 48. 3.* Away with your sins, and come in unto him, lest the avenger of blood seize you, lest devouring wrath overtake you.

Ho, every ignorant sinner, come and buy eye-salve that thou maist see, *Rev. 3. 18.* Away with thine excuses; thou art for ever lost, if thou continuest in this estate, *2 Cor. 4. 3.* But accept of Christ for thy Prophet and he will be a light unto thee, *Esay. 42. 6. Eph. 5. 14.* Cry unto him for knowledge, study his word, take pains about the principles of Religion, humble thy self before him, and he will teach thee his way, and make thee wise unto salvation, *Mat. 13. 36. Luke 8. 9. John 5. 39. Psal. 25. 9.* But if thou wilt not follow him, in the painful use of his means but sit down, because thou hast but one talent, he will condemn thee for a wicked and sloathful servant, *Mat. 25. 24, 26.*

Ho, every prophane sinner, come in and live. Return unto the Lord and he will have mercy upon thee. Be entreated, *On return, come:* Thou that hast filled thy mouth with oaths, and execrations, all manner of sins and blasphemies shall be forgiven thee, *Mark 3. 28.* if thou wilt but thoroughly turn unto Christ, and come in. Though thou wast as unclean as *Magdalen*, yet put away thy whoredoms out of thy sight, and thine adulteries from between thy breasts, and give up thy self unto Christ, as a vessel of holiness, alone

alone for his use, and then, though thy sins be as scarlet, they shall be as wooll; and though they be as crimson, they shall be as white snow, Luke 7. 37. Hof. 2. 2. 1 Thes. 4. 4. Esay. 1. 18.

Hear O ye drunkards, How long will you be drunken? put away your wine, 1 Sam. 1. 14. Though you have rolled in the vomit of your sin, take the vomit of repentance, and heartily disgorge your beloved lusts, and the Lord will receive you. 2 Cor. 6. 17. Give up your selves unto Christ, to live soberly, righteously, and godly; embrace his righteousness; accept his government; and though you have been swine he will wash you, Rev. 36.

Hear O ye loose companions, whose delight is in vain and wicked societie, to sport away your time in carnal mirth and jollity with them, come in at wisdoms call, and choose her, and her ways, and forsake the foolish, and you shall live, Prov. 9. 5, 6.

Hear O ye scorers, hear the word of the Lord. Though you have made a sport of godliness, and the professors thereof; though you have made a scorn of Christ, and of his waies; yet, even to you doth he call, to gather you under the wings of his mercy, Prov. 1. 22, 33. In a word, though you should be found among the worst of that black roll, 1 Cor. 6. 9, 10. yet, upon your through Conversion, you shall be washed, you shall be justified, you shall be sanctified, in the name of the Lord Jesus, and by the spirit of our God, ver. 11.

Ho, every formal professor, that art but a luke-warm and dough-baked Christian, and

reftest in the form of godlinefs, give over thy halving, and thy halting; be a throughout Christian, and be zealous and repent, and then though thou haft been an offence to Chrifts stomach, thou fhalt be the joy of his heart, Rev. 3. 16, 19, 20.

And now bear witnefs, that mercy hath been offered you. *I call Heaven and Earth to record againft you this day, that I have fet before you life and death, bleffing and curfing, therefore choofe life, that you may live, Dent. 30. 19.* I can but woo you, and warn you: I cannot compell you to be happy: if I could, I would. What answer will you fend me with to my Mafter? Let me fpeak unto you as *Abrahams* fervant to them; and now if you will deal kindly and truly with my Mafter, tell me, Gen. 24. 49. Oh for fuch a happy answer, as *Rebekah* gave to them! Gen. 24. 57, 58. *And they faid, we will call the damfel, and enquire at her mouth. And they called Rebekah, and faid unto her. Wilt thou go with this man? and ſhe faid, I will go.* Oh that I had but thus much from you! Why ſhould I be your accuſer, Mat. 10. 14, 15. who thirft for your falvation? Why ſhould the paffionate pleadings and wooings of mercy be turned into the horrid aggravations of your obftinancy and additions to your miſery. Judge in your ſelves: Do you not think their condemnation will be doubly dreadful, that ſhall ſtill go on in their fins, after all endeavours to recall them? Doubtlefs, *it ſhall be more tolerable for Tire and Sydon, yea for Sodom and Gomorrah, in the day of Judgment, than for you,* Mat. 11. 22, 24. Be

Beloved, if you have any pity for your perishing souls, close with the present offers of mercy. If you would not continue and increase the pains of your travelling Ministers, do not stick in the birth. If the God that made you have any authority with you, obey his command and come in. If you are not the despisers of grace, and would not shut up the doors of mercy against your selves, repent and be converted. Let not Heaven stand open for you in vain. Let not the Lord Jesus open his wares, and bid you buy without money and without price, in vain. Let not his Ministers and his Spirit, strive with you in vain, and leave you now at last unperswaded; lest the sentence go forth against you, *The Bellows are burnt, the Lead is consumed of the fire, the Founder melteth in vain. Reprobate Silver shall men call them, because the Lord hath rejected them,* Jer. 6. 29, 30.

Father of Spirits, take the heart in hand that is too hard for my weakness. Do not thou have ended, though I have done. Half a word from thine effectual power, will do the work. O thou that hast the key of David, that openest when no man shutteth, open thou his heart as thou didst Lydia's and let the King of glory enter in; and make this soul thy happy captive. Let not the Tempter harden him in delays. Let him not stir from this place, nor take his eyes from these lines till he be resolved to forgo his sins, and to accept of life upon thy self-denying terms. In thy name O Lord God did I go forth to these Labours, in thy name do I shut them up.

up. Let not all the time they have lost; be but lost hours, let not all the thoughts of heart, and all the pains that have been about them, be but lost labour. Lord put in thine hand into the heart of this Reader; and send thy spirit, as once thou didst Philip, to joyn himself to the Chariot of the Eunuch, while he was reading thy word. And though I should never know it while I live, yet I beseech thee Lord God let it be found at that day, that some souls are converted by these labours: and let some be able to stand forth and say, that by these persuasions, they were won unto thee. Amen. Amen. Let him that readeth say Amen.

FINIS.



Reading Mr. *Joseph Alleine's* Book,
entituled *An Alarm to the Uncon-*
verted.

(look,

REader, who ere thou art dost chance to
Bless God directed thee to such a Book ;
Be serious when thou readeest, 'tis no droul,
But that which aimeth to convert thy soul.
What mad besotted desperado can
Take prejudice against this holy man ?
Who did sincerely nothing else desire,
But to prevent thy leaping in the fire ;
And pen'd this Book out of a true endeavour
To keep thee from that lake which burns for
I do beseech you read it over ; why (ever,
Will you be obstinate and choose to dye ?
Know you what Heaven is, or can you tell
The torments of those damned souls in Hell ?
Now read and pray, O pray that God will give
A true repentance, that your soul may live :
This Book needs no *Commendum*, for no doubt
You will commend it, if you read it out :

What did I care, so sinners understood,
If each word were a tear or drop of blood ?

Reading - Mr. Joseph Milner's Book
entitled - The Relation to the Spirit
correct.

(look)
But, who are they that do chance to

find God directed to such a Book?

But when they read, is no doubt

But that which aims to convert the soul.

What read before that day can

Take prejudice against this holy man?

Who did sincerely nothing else desire.

But to prevent thy treading in the fire;

And send this Book out of a true endeavour

To keep thee from that lake which burns for

Is before you read it over; why

Will you be obstinate and choose to dye?

Know you what Heaven is, or can you tell

The torment of those damned souls in Hell?

Now read and pray, O pray that God will give

A true repentance, that your soul may live.

This Book needs no Commandment, for no doubt

You will command it, if you read it out.

What did I care, to sinners understood,

If each word were a tear or drop of blood?

D I V E R S
P R A C T I C A L C A S E S
O F

Conscience,
Satisfactorily Resolved.

- I. *Wherein should Christians be singular in their Obedience! or what may they, and must they do more than others?*
- II. *What may and must a Christian be and do, that he may please God?*
- III. *Whether any man is able in this life to come up to the Example of Christ in this, to do always those things that please God?*
- IV. *What weariness in, and unwillingness to duties may stand with grace, and what not?*

To which are Added, some

Counfels and Cordials.

By *Joseph Alleine*, late Minister of the
Gospel at *Taunton* in *Somersetshire*.

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by *Nevil Simmons* at the *Princes Arms* in
St. Pauls Church-yard, 1 6 7 8.

DIVERS
PRACTICAL CASES

OF
CONJUGES
AND
RELATIONS

IN THE
LAW OF
NATURAL
AND
MORAL

PHILOSOPHY

BY
JAMES
MILN

OF
THE
UNIVERSITY
OF
GLASGOW

IN
A
SERIES
OF
LECTURES
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CHAP. I.

The singular Duties of Christians.

I. Case of Conscience, on *Mat. 5. 45.*

What do you more than others.

Q. I. **W**Herein should Christians be singular in their Obedience? Of what may they, and must they do more than others?

A. Take the Answer in these 16 Rules containing the Character and Compass of a Christian--

Rule I. *Heartily to love them that slight you, and to wish and seek the good of those that hate you, and seek to hurt you:* This is the very thing urged in the Text: *If you salute your brethren only, and love them that love you, do not even the Publicans the same?* *Matth. 5. 44, 46.* To love them that do respect and value us, this every one can do: but to love them truly that think meanly of us, and have prejudices and hard thoughts against us, and to speak well of them that speak evil of us, (as the sweet spirited Calvin) [*Let Luther call me Dog or Devil, I will say of him nevertheless, he is a precious servant of Christ Jesus.*] This is to do more than others. Thus the Martyr *Cranmer*, of whom it was a Proverb, [*Do the Bishop of Canterbury a displeasure, and you shall ever have him your Friend.*] Thus that Holy Man, in his much to be admired parting words, [*I had never any greater pleasure in*

all my life than to forget and forgive injuries, and to shew kindness to them that sought evil to me.] Study who have offended you, and disobliged you, and slighted you, and keep up good thoughts of them, (if the case will bear it) and speak nothing but good of them, and think what kindness you may shew them: pray for them, wish well to them, so shall you be the Children of your Father which is in Heaven, Mat 5. 45.

Rule II. *To swim against the stream of the multitude: The dead fish will swim with, but the living against the stream: Many will turn Jews when their interest will carry it in the world: when Religion is in fashion, every one will be in it: But to bear head against the current of the times, and to be for strict Godliness in all your ways, when the stream runs quite against it, to bear it down, and to resolve as David did, to be yet more vile, this is to be, and to do more than others. The Samaritans will needs be Jews, when Alexander favours and helps them, but when Antiochus bloodily rages against them, (as in the time of the Maccabees) then they will be none of the kind, but pretend themselves to be of another stock: (which by the way, was the reason of the deadly hatred afterward between the Jews and them.) But to be singular in your good choice and resolutions, with Joshua though all should vote against you with one consent; and with Noah to be perfect in our generations, when never so wicked and so adulterous; and to walk with God when all flesh have corrupted their way, and tread a contrary course; this is to do more than others. Thus the three Children (or rather the three Champions) who would not fear the flouts of the multitude, nor the frowns of the*

Judiciously Resolved,

the great ones, nor the charge of singularity, but when all the Princes, Governors, Captains, Counsellors, Sheriffs, and all the People, Nations and Languages fell down and worshipped, they stood by themselves, and would not sinfully comply, *Dan. 3. 3, 7, 18.*

Rule III. *To take most care of that which is most out of sight.* A Christians eye is most on the things least seen; first upon his heart, herein he doth exceed the righteousness of the *Pharisees*, whose great care was to keep all fair and clean that came to view, but looked no farther: Make great conscience of your carriage in secret, and let your main guard be upon your hearts, and this will be more than others reach to. This was *Paul's* care to keep his conscience his inside clean and undefiled, *Act 24. 16.* And *Job's* care, that though all the world did reproach him, he might not put a reproach into the mouth of his conscience, *Job 27. 6.* and *David's* care that his heart might be clean.

2. *Upon his hope.* Others look to the things seen, things in hand: but the true believer eyes his hopes, walks by faith, not by sight; And lives quite a different life from any others in the world besides: As living upon the hopes of Heaven, doth differ from living on the pleasures, profits, and honors of this world.

Rule IV. *To be merciful to others failings, and very severe to our own.* The noble Roman *Cato* could more easily forgive any than himself: To aggravate our own evils, and to have an excuse ready for our brothers; to censure our selves freely, and to come with the mantle behind us to cover our brother; this is to do more than others. The hypocrite is a severe censurer abroad: he is

like thy eye that can see any thing but it self; he can discern a mote in his Brothers eye, but not a beam in his own. But the servant of God rebukes others with meekness, but falls out *easily* and bitterly with himself.

Rule V. *To suffer rather than to sin*; This was *Moses's* choice: But the hypocrite's is quite contrary: he chooseth iniquity rather than affliction: To go so far with Christ as our way lies together, is to do no more than an unsound Professor may reach to: The Tryal is when Christ's interest and ours do cross; and we must either baulk our duty, or our safety and advantage. The famous Martyr under *Julian*, would not give one half-penny towards the building of the Idols Temple, though he was offered his life by the Emperor on those terms. The godly High Priest *Eleazer*, when the Nobles perswaded him to eat *other meat under colour of swines flesh*, and they would perswade the King *Antiochus* that he had eaten swines flesh, would die rather than stain his profession with the appearance of evil. When a man shall lie in outward misery and have a door of deliverance open, if he will but sin, and yet he will not accept it, as those Worthies in *Paul's* Martyrology; this is to do more than others, *Heb. 11. 36.*

Rule VI. *To rejoyce in losses for Christ: and glory in the Cross.* When others be discouraged at the news of hardship; as that forward and seemingly resolved Disciple; or shall be offended as soon as the Sun of persecution is up. When we shall *Take pleasure in infirmities, in tribulations, and rejoyce that we are counted worthy to suffer shame for the name of Christ*; this is to do more than others. When the servants of God shall not only *patiently*, but

triumphantly undergo the Crosses, that crack the brains, and break the hearts of others, and shall shake off the Viper without receiving any hurt; when *Paul* and *Silas* shall sing in the stocks, and the resolved *Martyrs* shall embrace the Faggots, and kiss the Stake: When the Valiant *Philpot* shall say of his Prison [*In the judgment of the world we are in Hell, but I find in it the sweet consolations of Heaven,*] and the Holy *Bradford* [*My prison is sweeter to me than any Parlour, than any pleasure I have had in all my life.*] This is indeed to exceed others.

Rule VII. *To be good when we shall be evil spoken of for our labour.* A *Pharisee* will do those duties that will gain applause with men, but to take up with despised duties, disgraceful duties, and with *David* to be religious, when it shall render him *Vile*; this is to do more than others. The *Philosopher* could say, *It is noble indeed for a man to do well when he knows he shall hear ill for it.* To take up Religion when every one kicks it off: to stand up alone with *Luther* for the truth, when the whole world is gone a wandring after the Whore. To have his hand against every man, and to be for *Christ* with *Achanasis* against the whole Universe; this is indeed to do some singular thing.

Rule VIII. *To strike in with Gods interest when it is falling.* To join our selves with the Lords people when it is the weakest side: to espouse their interest with *Moses*, when they were in deep affliction, *Heb. 11. 25. 26.* To own our selves to be some of them, undauntedly, when this way is every where spoken against; this is to tread *Anipectes* to the course of this world.

Rule IX. *To be most cruel to the sin that is naturally most dear.* The hypocrite hides his sweet morsel

morsels under his tongue: he spares as it were the fattest of the Cattel; he saith, *The Lord pardon his servant concerning this thing*: But when a man shall off with his right hand, out with his right eye, Ierue his *Absalom* as *Joab* did, when he took three darts and thrust thorow his heart; this is to do more than others. The sincere Christian is most angry with the sin of his Temper; against this he aims the arrows of all his prayers: he keeps him from his iniquity: he drives the whole heard of sin before him, but especially 'shoots at,' and singles out this to run it down.

Rule X. *To live upon the divine promises when others live upon their possessions.* Others are all for what is in hand, with them words are but wind; they cannot live upon them: the promises are to them a barren beath and dry breasts: but when we make the promises our heritage, the staff of our life, the life of our hearts, when the promises are the bottle we run to in all our faintings; and while others hope in their *Wealth*, our hope is in the *Word*; this is to do more than others.

Rule XI. *To love that best, and choose it soonest, which doth cross the flesh most.* The godly mans rule is to take the self denying side, so he be sure it be safe: when others study is to please themselves, his is to curb himself: the life of others is, a flesh pleasing, his, a self denying life: others joy is, when they can gratifie themselves, his, when he can get victory over himself.

Rule XII. *To be most hot in that wherein self is least concerned.* Paul is meek as a lamb under personal injuries, *1 Cor. 4. 12. Acts 17. 16.* but how is his spirit stirred when God is dishonored? A man of understanding is of a cool spirit, that is in his

Judiciously Resolved.

his own concern: but *Moses* the meek waxes hot with indignation at the sight of the Calf. To be hot and forward in those duties where the flesh's interest is concerned, is to do more than a *John*, 2 Kings. 10. 16. 30.

Rule XIII. *To make true conscience of the least sins, but most conscience of the greatest.* In one of these will the hypocrite be found tardy. It may be he will fly from open sins, and startle at gross staring sins; but of little sins he makes little conscience, This he allows of and connives at. Orelse he will be very tender of little things, scruple the picking the ears of corn on the Sabbath day, or the curing of the sick; and strain at the gnat, when he will in other things swallow a camel, devour widdows houses. The sincere will indulge no sin; grieves for, groans under, cries out feelingly against his very infirmities, but most dreads what God most hates,

Rule XIV. *To allow your selves in the neglect of no duty, but to reserve your zeal for the duties of most weight.* To tyth mint, and cummin, and neglect judgment, mercy, and faith; to be zealous for humane Ceremonies, Ordinances, and mens Traditions, and omit the weightier matters of the Law, is right the *Pharisees* guise, *Matth.* 23. 23. *Matth.* 15. 2. To eye both the Tables, to joyn sweetly together morality and piety, to be punctual with men, but not careless of God; to give to *Cesar* the things that are *Cesar's*, but first to give to God the things that be Gods, this is to do more than others. The sincere Christian hath respect to all Gods Commandments: walks in all his Statutes; he is throughout with God, but he is most zealous in those things that lie next the heart of Religion.

Rule

Rule XV. *To love your Reprovers.* Herein David doth more than *Ahab*, see their contrary frames, 1 Kings 22. 8. Psal. 141. 5.

Rule XVI. *To subject all your worldly interest to your Makers glory,* and perform holy duties with holy ends, and while others do their best actions with carnal aims; you must do your common and civil actions with heavenly aims.

Q. *How may we know whether we be, and do more than others that are unsound?*

I shall answer this Question by propounding eight Questions to you, beseeching you to retire to the most solemn and strict examination, and make conscience to give a clear answer to these few Interrogatories, and that will resolve the Case.

Q1. *When others do pick and choose, have you respect to all Gods Commandments?* The hypocrite may have great respect to the comforts, but he hath little to the commands of Religion: He is much for the priviledges and promises: little for the precepts and duties: He is partial in the Law: he will take but here and there where he likes, and where Gods commands will serve his Interest, or at least will not pinch too hard upon the flesh. The sound Christian sets all Gods commands before him; He eyes all his copy; and heartily designs and studies a throughout conformity; He hath no starting holes, nor contrived haunts; nor doth he halt between the Lord and *Baal*; nor serve two Masters: He doth not fear the Lord and serve other Gods; nor divides his service between God and Mammon, but he is all for uniformity and entirely

entirely devoted to Gods service, and fear alone : He hath a good conscience, willing in all things to live honestly, and doth truly, though not perfectly, forsake all his sins and keep all Gods statutes that are known to him : Let me therefore ask you two questions, (1) When others divide the Tables, do you sweetly conjoyn them in your practice ? The hypocrite it may be is *just* and *square* towards men, but follow him to his family or closet, you shall find but little of God : His family is neglected, his soul is neglected : Or it may be he is a forward first Table man, but you shall find him tardy in the second : He will make *many* prayers and *long* prayers, yet make no conscience of devouring widdows houses : He is a great pretender to piety, but mean while neglects judgement, and mercy : The sincere joynt altogether : He is so far careful of justice with men, that mean while he will not neglect the first and great part of justice, *viz.* to give God his due. He doth justly, he loves mercy, but withal walks humbly with God : He walketh *soberly*, with respect to himself *righteously* towards his neighbour, and, *godly* towards his Maker : He is not one of those that are good only on their knees, but you shall find him every where conscientious, you shall have *temperance* at his table, *chastity* and *modesty* in his behaviour, *grace* and *truth* in his works, *charity* in his deeds, *faithfulness* in his trust, *justice* in his dealings. He doth not only *seem* to be Religious, but bridleth his tongue : He is not only a good Christian, but a good Neighbour, not only a good Man, but a good Husband, a good Master, a dutiful Child, a diligent and faithful Servant, a good Subject. In a word, he makes great conscience of discharging the

the duties of his relations among men.] (2) When others stick in *externals*, do you look to the *spiritual* part of every command, and principally mind the inwards and vitals of Religion? Do you not only make conscience of performing duties, but do you carefully look to the *manner* of performing of them, and the *ends* for which you do perform them? Do you not only make conscience of *open*, but of *secret* sins? Do you abound above all in *secret* duties? Do you keep a watch upon your hearts, and make conscience, not only of the gross acts of sin, but even of sinful thoughts, inclinations, and desires? and are grieved even with your very infirmities and the corrupt disposition of your natures, which you cannot help though you would? --

Q. II. *When others have their reserves in closing with Christ*, do you give up all to him entirely? Have you taken Christ not hand over head, but deliberately, understandingly, sitting down first, and counting the cost? Have you not secret reserves for your own ease, safety, estates, esteem on some beloved sin? Have you upon solemn consideration accepted Christ as the Lord your righteousness, for better for worse, for all changes of times and conditions? to run all hazards with him, and to take your lot with him, fall as it will?

Q. III. *When others are for a little of Religion, by the by*, do you make Religion your business? Do you not put off God with the worlds leavings? and serve him when you are at leisure? Must not God stand by, while the world is first served? and are not your souls the least of your cares? and put off with some *by-scrap*s, and *ends* of your time? Is Religion your Trade, & your conversation in Heaven?

do you walk with God? or have you only now and then a turn with him? When you have ended your Prayers, is there an end of your Religion till you come to them again? or do you carry on a design of Religion throughout your whole course? have you only a list of religion at the outside of the piece? or is the woof of Religion woven into the whole cloth? into heart and life? into your discourse and trades and tables? do you first seek the Kingdom of God and the righteousness thereof? Is it the chief care of your lives, that God be served, and your souls be saved? and is this the one thing necessary with you, that you chiefly mind, and are most solicitous about? Do your very hearts say with David, *one thing have I desired of the Lord, that I will seek after, &c.*——

Q IV. *When others are for the wages of Religion, are you for the Work?* Can you say with David, *I have chosen thy Precepts?* do your hearts come off freely in this choice? Had you rather be holy, than otherwise, if you were at your choice? had you rather be Gods servants, and live at his command, than at your own lusts? Do you count the Laws of Christ your heritage, or rather do you not count them your bondage? do you choose not only the wages of righteousness, but the wages of righteousness? Are Gods Commandments your delight? and are the sweetest hours of your lives the hours you spend with him? Do you never enjoy your selves so much as when you most enjoy God? Is his service the greatest comfort, and is it meat and drink to you to do his will, (unless when you are not your selves in the time of temptation, or desertion.) Do you make use of holy duties only as men do of Physick, when they are ill at ease,

ease, when conscience latheth, or affliction stings, as it were, to conjure down the frightful furies? or to pacify God, that he may not hurt you? or else do you use them as your daily bread, the very staff of your life, and means of your comforts?

Q. V. When others are for the cheap and easie religion, are you for self-denial? When others are for the religion that will serve them best, are you for that which will serve God best? When others are all upon the sparing hand, and will spare what may be spared, and study how they may best save charges in going to Heaven, are you of Princely spirits, to resolve not to serve the Lord with that which will cost you nothing? Is your course of religion such as doth put your flesh to it, and cross and curb its desires; Or do you love to give it what it craves, and suffer it to take its own way? Have you no enemy you dread so much as self? Do you pamper and please it, and make provision for it? or do you pray and watch against it, and grieve for its unhappy infirmities in your actions? and had rather than all the world that this enemy were under your feet——

Q. VI. When others are for no more of Religion than needs must, are you for the height of Religion? The Hypocrite (as one well) is very inquisitive what is the lowest pitch that a man may have, and go to Heaven and upon this design, if he could find but this, he would look no farther: but the sincere Christian, though satisfied that his state is safe, will rest in no attainments in grace; but reaches forward & presses on, if it were possible to attain to the resurrection of the dead. He that doth not desire, and design, and endeavour perfection, never

we came up to sincerity. A true believer desires holiness for holiness sake, and therefore is set upon perfecting holiness; Others desire only for heavens sake, and therefore are only for so much as will bear their charges thither; others make use of holiness only as a bridge to Heaven, and therefore are for no more than will just serve their turn*. The true believer hath a holy nature, and therefore holiness is his element & natural employment; and he must needs desire holiness in its height, because every nature reaches after perfection in its kind: The godly desires not holiness only because it is the way to Heaven, but he loves Heaven the better for the holy way that leads to it, and for the perfect holiness which is there.

*And they have a false notion of Heaven it self: else they might justly desire it, as the end of their present holiness, it being the fruition of God in perfect holiness.

Q VII. *When others are all for the Salvation of Christ, are you as truly for Sanctification by Christ?* Do you take Christ as God offers him with all his offices and benefits, to be both a Prince and a Saviour, to give you repentance as well as remission of sins? Are you willing of the dominion of Christ, as well as deliverance by Christ? do you close with his burden, as well as his benefits? do you count his laws your liberty? his government, not your bondage, but your priviledge? his service your freedom? Do you go in Christs ways, as in jivers, or setters? or do you run with enlargement of heart, delight or real willingness?

Q VIII. *When others do make self their end, do you set up God above all as your highest end?* The hypocrite doth the same duties with the Godly, but with

with different ends? He eats for himself, and fasts for himself, and prays with no better than self-ends, and therefore is rejected. Now is it your great design in your whole course to glorifie God and enjoy God? Do you count this your whole business and blessedness? Do you make other business to stoop to this? other interest to yield to this? Do your souls breath after this above all worldly good, that Christ may be magnified in you? Do you count your *name* and your *estate* as *loss*, and the delights of sense but *mudde-water* in comparison of Christ? If Conscience give in a comfortable and clear answer to these Questions, Go in peace. Blessed are you of the Lord: God is your Friend; Heaven is your Heritage: The promises are your Portion: Christ is yours, all is yours; for he that doth these things shall never be moved; *Psal. 119. 5.*

A Necessary Case on 1 *Thef.* 4. 1.

Q. **W**hat may, and must a Christian be, and do, that he may please God?

A. *To your pleasing of God something is necessary as to your persons, or estates, and something as to your performances and acts.*

First, as to your persons or estates, it is necessary in general that you be in a state of reconciliation with God: If you would walk worthy of the Lord unto all-pleasing, you must first be friends with him: for how can two walk together except they be agreed? Get the controversie taken up between God and thee, and then shalt thou with Levi, walk with God

in peace. Labour to get the breaches made up, to have the enmity slain, to have divine displeasure removed, till thy pardon be obtained, and thy peace made, nothing thou canst do will please God; he will be angry with thy person, and angry with thy prayers: What a tart Message is that to impenitent sinners, *Malach. 1. 10.* God cannot take pleasure in their persons; *I have no pleasure in you, saith the Lord of Hosts*] nor in any of their performances; *neither will I accept an offering at your hand.*] He professeth that his soul had no delight in them, and tells them they are unto him *as a Vessel wherein there is no pleasure*, *Gen. 22. 28.* It's the modest expression of that Vessel into which Nature empties it self. Come in then, and touch the golden Scepter; yield to mercy; kiss the Son, resign to Christ: accept of the peace tendred you in the Word of Reconciliation; and then God will be friends (more particularly,) that you may be in a state of Reconciliation, and so in a capacity of pleasing God, you must follow these directions.

1. *Put off every sin*: It is your iniquity that separateth between you and your God: this is the make-bate. If thou wouldst have God pleased, turn every sin out of doors, pluck it out, cast it from thee: *If thou regard iniquity in thine heart, God will not bear thee, nor regard thee*, *Psal. 66. 8.* If thou art of them that have *pleasure in unrighteousness*, the Lord hath *no pleasure in thee*. He is not a God that hath pleasure in wickedness; evil shall not dwell with him: the foolish shall not stand in his sight: he hateth all the workers of iniquity. See that thou abandon every sin that thou knowest; spare not one *Agag*; not a right eye; not an *Herodian*; for then God will not spare thee: Give the Dar-

ling of thy bosom a Bill of divorce: say to all thy Idols, *get thee hence*. God will not look to that man that looks pleasantly upon any sin: The jealous God will not endure to see thee hankering on the Harlots lips; embracing any sin with delight: He will not bear it, to see thee smile upon any sin: He holds thee for a Traytor to his Crown, if thou willingly harbour his Enemy: Though thou be very diligent in Gods service, and presentest him with multitude of Sacrifices, and many Prayers, he will be pleased with nothing, but hide his Face, and stop his Ears, whilst thou keepest thine iniquities in thine hands, *Isa. 1. 16, 17, 18*. God will not amicably treat with them that will not put away the evil of their doings. O look into thy hands! look into thy heart! look into thy house into thy shop! thy trade! thy calling! see if there be not some way of wickedness, that thou art found in. Thou canst not have peace with God, nor he pleasure in thee, till this be removed; put off therefore the Old Man with his deeds.

2. *Put on the Lord Jesus Christ, Rom. 13.]*

First. *The red Robe of his Righteousness for justification*: The Lord will never give thee a good look, nor a good word but in Christ: He is a revenging, a consuming fire out of Christ: but get on his robes and he will be well pleased. *Enoch* had this testimony that he pleased God: but *Christ* had much more, that God was well pleased with sinners, in and for him. Away with these rags, and with these fig-leaves. How can the righteous soul of God but abhor you, whilst in the menstruous cloaths of your own righteousness? Dare not to come to God but with Christ in your Arms: Approach him not but in the garments of your elder

Bro-

Brother, lest you carry away the curse. *Joshua's* filthy garments must be put off, and *Christ's* Rayment put on: or else there is no standing before the bright and burning eyes of infinite holiness. Put on the Lord Jesus in believing; that is accept of him in all his Offices, with all his inconveniences, and deliver up thy self to him; and this will intitle thee to his merits, and righteousness: Without this nothing will avail. If thy head were waters, and thine eyes a fountain of tears, if thou shouldst wear thy tongue to the roots with praying, if thou shouldst weep an Ocean, and wash thy self in thy own brine; all could not get our one spot: nothing can be accepted while thou art out of Christ; and therefore in the first place apply thy self to him. God will accept of no Gift but off his Altar.

Secondly, *The white Robe of his grace of Sanctification*; Rev. 5. 11. Thou that art in the flesh, that is, unrenewed, unsanctified, *canst not please God*, Rom. 8. 8. Never think to make up the matter by a little mending and reforming particular Acts: Man, thy heart must be renewed, thy state must be clean altered, or God cannot be pleased, *Matth. 7. 16, 17, 18.* The Tree must be made good, the Fountain must be healed, or else the stream will be salt and the fruit sower. If Christ be once formed in thee, that is, his image in his grace: Likeness is the ground of Love: Similitude and suitableness of nature, is the loadstone of affection. God cannot but love his own likeness: wouldst thou have his Favour? wouldst thou be his Delight? Then conform to his pleasure, study to be like him, purifie thy self as he is pure. The righteous Lord loveth righteousness: he desireth

truth in the inward parts, and takes infinite complacency in the graces of his people. These are the Spikenard and the Saffron, the Spices, the Beds of Lillies; the sweet Oyntments that Christ is so taken up with: These are the Cinamon and the Trees of Frankincense; the Calamus and the Camphire; the Myrrhe and the Aloes; the Chains of the neck, and the precious Pearls that he is so ravished withal, and doth so superlatively commend, *Cant.* 4. 9. This is the Rayment of Needlework and Gold of *Ophir*, wherein the Queen is presented to her Royal Husband, *Psal.* 45. 9, 13. Therefore as the Elect of God holy and beloved, *Col.* 5. 12, 13. Put ye on bowels of mercy, kindness, put off all these, anger, wrath, malice, filth by communication, and put on the new Man, *Col.* 3. 9, 10. Particularly, let me commend to you some special graces which God doth manifest himself to be wonderfully pleased withal. As ever you would please God get on these:

I. *Be clothed with Humility*, 1 *Pet.* 5. 5. This is a Garment which must be put on, or else you cannot be accepted or saved, *Matth.* 18. 3. Here is the dress that you must come to God in. He must be served in *Humility of mind*, *Acts* 20. 14. You must humble your selves to walk with him, *Mich.* 6. 8. Humility is a plain, but yet a comely garment. This grace doth eminently honour God; and therefore God doth put a peculiar honour upon, and manifest a most special delight in this. Of all the men in the world, this is the man that God will look unto; even he that is poor and of a contrite spirit, that trembleth at his Word, *Isa.* 66. 2. Though he be the high and lofty One, who inhabiteth Eternity, whose Name is Holy, (from whence

whence the trembling soul is ready to conclude, that surely such a fearful Majesty cannot but despise him; such sin-hating purity cannot but abhor him; yet he will lay (*Isa. 47. 15.*) aside his Majesty and bear with mans impurity, and condescend to most familiar and constant communion and cohabitation with his poor dust, when contrite at his feet, and prostrate in humility. If thou wouldest be accepted of God, come as *Ben-hadads* servants to the King of *Israel*, with a rope about thy neck, and ashes on thy head, *1 King. 20. 32.* think meanly of thy self, and God will honour thee, *1 Sam. 2. 30.* Put thy self in the lowest rooms, and God will set thee higher. Be little in thine own eyes, and thou shalt be high in his. A proud heart and a proud look is with God the first-born of abomination; As ever thou wouldest have God well-pleased with thee, be thoroughly displeased with thy self: If thou dost thoroughly loath thy self, God doth love thee: If thou abhorrest thy self, God delighteth in thee. Be angry with thy self, and the Almighty will turn away his anger from thee: Condemn thy self, and God will acquit thee. In no wise extenuate thy sins, nor justify thy self. Think the worse of thy self, and be willing that others should think meanly of thee, and heartily love them that slight thee. This is the frame in which God is well-pleased: pass sentence on thy self, and God will absolve thee: Set thy self at his foot-stool, and he will lift thee up into the Throne, *Rev. 2.*

II. Labour for sincerity: This is not a distinct grace from the rest, yet for Doctrines sake I speak to it distinctly. *Uprightness* is the great thing that God looks after, and covenants for, *Gen. 17. 1.*

It renders all our persons and performances acceptable before God, *Prov. 15. 8.* Such as are upright in the way are Gods delight, *Prov. 11. 20.* To these are all the promises of peace, Salvation, Pardon, Preservation, Blessedness, *Psal. 87. 10.* In a word, there is *no good thing* God will withhold from them that walk uprightly, *Prov. 28. 10.* This was Noah's praise, that he was upright in his generation: This was that set off Job at such a rate that God doth so extol him for, and as it were make his boast of him; the singular sincerity and integrity of his heart. Study to be upright: See that the main bent of your hearts be to please God, and honour him: That God's interest be uppermost with you: That he hath the chief share in you, and the eye of the soul be principally to him; for in this sincerity doth consist, as to your main Rate. Let your great care be of your hearts: Here is a Christians great work. The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh to the heart: See therefore that thou look to it: Let thine eye be chiefly there where God's eye is: He looketh not so much what thou doest, as with what a heart: Go then and do likewise, yet be not satisfied in this, that you are upright as to your states, but labour to approve your selves in uprightness to God in your particular actions: Do common, as well as spiritual actions with holy ends: Much of our lives are lost for want of this: So much as is done for God, of his strange grace he accounts himself our debtor. But what is done for no higher end than self, is lost from our account.

III. Put on a spirit of zeal and activity. How won-

wonderfully is God pleased with *Phineas* zeal *Numb.* 25. 11, 12, 13. What a great approbation doth he manifest of him? What an attestation doth he give to him? he is so greatly pleased with his zealous appearance for him, that he turns away his displeasure from the whole congregation of *Israel*, and overlooks their crimson provocations against him. On the contrary, there is nothing that God is more displeased with than the remissions, and lifelessness, and indifferency in Religion. The luke-warm water is not a greater offence to the stomach, than the luke-warm Professor is to God; and therefore he will spue such a one out of his mouth, *Rev.* 3. 16. Christians, where is your zeal for the Lord of Hosts? Christ redeemed must be zealous of good works: *Tit.* 2. 14. not sloathful in business, but fervent in spirit, serving the Lord, *Acts* 18. 25. *Rom.* 12. 11. *Acts* 26. 6, 7. instantly night and day for the hope of the promise: do not only that, which is right in the sight of the Lord, but do it with all your heart: The Lord loveth a willing servant: Bestir yourselves for the Lord. Be ye followers of Christ who went up and down doing good. Every Christian should be a common blessing. A publick good. This is to be the children of your Father which is in Heaven, who is good unto all, and his tender mercies are over all his works: And be sure the Father doth best love that child that is most like him: A private narrow spirit is a low and a base spirit; unworthy of a Christian. A Catholick communicative spirit, full of great desires, and great designs. A large heart, set upon doing good, whose fire though ever hottest within, will be breaking forth of his breast and provoking

others: whose love will not be confined to a party; but gladly and thankfully owneth Christ where-ever he sees him. This *Catholick spirit*, I say, is the *glory of Religion*; the *Churches blessing*, and *Gods delight*.

IV. *Live by faith*, Heb. 10. 38. This is a precious grace in Gods account, 2 Pet. 1. 1. 1 Pet. 1. 7. It giveth glory to God; and therefore God taketh no small pleasure in it. By faith *Enoch* obtains that testimony that he pleased God, Rom. 4. 20. Heb. 11. 5. 2 Cor. 4. 18. Heb. 11. 39. *Mat.* 8. 10. If you would so walk as to please God, you must walk by faith. Christians must look to the things unseen; they must not live at the common rate: Christ must be their life and breath, their prayers and their promises, their daily bread. By faith did the Elders obtain that good report: 'twas faith that Christ was so greatly taken with in the Centurion, which made him to commend him for a *None such*. This was that which won such a singular praise and approbation from our Saviour to the woman of *Canaan*; even her victorious faith, *Matth.* 15. 28. Thou hast taken away my heart, my sister, my spouse, thou hast taken away my heart with one of thine eyes, *Cant.* 4. 9. that is, with thy faith. Live in the power of faith, and thou wilt please him to the heart: Give glory to him by believing. Let the life thou now livest in the flesh be by faith of the Son of God. Faith, as one well says, is the navel of mortality.

Live by faith in *prosperity*; though thou hast the world about thee, let it not be above thee; keep it at thy feet; use it as thy servant: Be much in the views of glory, and contemplation of

of Eternity: Buy as though thou possessest not, rejoyce as though thou rejoycest not, love as though thou lovest not, use this world as not abusing it; it is but a *fashion*, not a *substance*, and that which it is passeth away, 1 Cor. 7. 30, 31. Use it therefore with mortified affections, and prove the sincerity of your faith by the victory over your inordinate content and delight in, and desires after, and cares for the things of this world, 1 John 5. 4.

Live by faith in adversity: Weep as though you wept not; enduring the cross and despising the shame, as looking unto Jesus, Heb. 12. 2. Heb. 12. 20. accounting Christs reproaches your riches, his shame your glory, Acts 5. 41. Compare these light afflictions with the weight of glory, 2 Cor. 4. 17. Rom. 8. 18. Ply your hearts with the Promises. Count if you can the riches that are laid up in them. Roll your selves upon the Lord, Psal. 37. 5. and know that your heavenly Father hath no greater delight, than to see his Children trust him with confidence, when all visible helps are out of sight, and he seems to be their enemy, Job. 13. 15.

V. Put on the ornament of a meek and quiet spirit: this is in the sight of God a great price. Study to be as 1 Pet. 3. 4. Like your Father, slow to anger, ready to forgive, Psal. 130. 1, 8. forgetting injuries, loving enemies, requiting ill will with kindness, ill words with courtesies, neglects with benefits; and if any wrong you do him a kindness the sooner: so shall you bear his likeness and be his delight. And know ye that are of unmortified passions, and unbridled tongues, God hath an especial hatred and displeasure against, a forward heart,

heart, and a froward tongue, *Prov.* 3. 32. 11. 20. 1. 12. 8. 12. Oh seek meekness: How can the holy Dove rest in a wrathful heart. Christ is a Lamb of meekness: how can he take pleasure in an unquiet contentious spirit: Verily with the froward he will shew himself froward, *Psal.* 18. 26. If you will not forgive others, he will not forgive you. Art thou hard to be pleased, a froward wife, a froward master, a cross and wilful servant? surely God will not be pleased with thee: he will meet to you as you measure to others, *Matth.* 16. 24.

VI. *Get a spirit of self-denial.* God is then pleased best when self is displeased most: When we can be content to be empty: content to be abased, that God might be honoured, and with the Holy Baptist, are willing to be eclipsed by Christ; willing to decrease that he may increase; counting our selves no losers whilst his interest is a gainer: *John* 3. 29, 30. rejoycing that we are made low for Christs advancement: This is well-pleasing unto God: How greatly was he pleased with *Solomon's* self-denying choice, and gives him his asking, throwing in riches, and honour into the bargain: *1 Kings* 3. 10, 11, 12. Strange was *Abraham's* self-denial. What! to sacrifice with his own hand, the whole hope of his Family! the Heir of Promise! the Child of his Years! a Son! an only Son! when his life was bound up in the lads life! Was ever mortal thus put to it? But *Abraham* shall not be a loser. God gives him a testimony from Heaven: blesses him, blesses his Seed: blesses all Nations in him, *Gen.* 22. 15, 16, 17, 18. Wonderful was *Moses's* self-denial; but more wonderful was his acceptance and reward,

ward, *Heb.* 11. 24. none like *Moses*, *Deut.* 34. 10. God preferred him in another manner than *Pharaoh* could. He must speak with him face to face, as a man with his friend: His word shall be as it were a Law with God: Speak for whom he will, they shall be spared though they seem'd to be devoted to destruction. But speak against him who durst, he shall be sure to bear his iniquity, *Num.* 12. 8. Forget self: Renounce thine own wisdom; thine own worthiness; thine own will: Bite in thy passions: Curb thine appetite: Bridle thy tongue: This do, and thou shalt be greatly accepted: and shalt find that Gods favour will infinitely reward thee, for all the murmuring oppositions and discontentments of thy flesh, which will be ready to be impatient to have the reins held so hard.

VII. *Maintain a spirit of resolution and constancy in the ways of God*, *Heb.* 10. 38. This was the renown of the three Worthies, *Dan.* 3. They feared not the fierceness of *Nebuchadnezzar's* rage, nor the fire of the furnace: all the world could not make them bow: and how gloriously did God own them, and miraculously evidence his pleasure in them: Stand your ground: Resolve to live and die by substantial godliness: cleave to the Lord with full purpose of heart: Let no difficulties make you change your station: then shall you be an honour and a pleasure to the God that made you.

Well then, would you know what frame of heart is pleasing to God? why this *humble, sincere, zealous active frame*, this *believing, meek, self-denying, resolved frame*; this is the frame that is well pleasing in the sight of God?

Secondly, *As to your performances*, more briefly that

that those may please God, you must heedfully look to these five things.

1. *That they be done by the right Rule*; which is *Gods Word*; You must not follow the imaginations of your own hearts, *Numb.* 15. 39. you must not do that which is right in your own eyes: In all sacred actions you must have Gods command to warrant you. You may not offer to God of that, of which you are not able to say, *Thou requir'st these things at our hands*, *Iſa.* 1. 12. In all civil actions you must have Gods allowance. Be sure he will never accept that which his Word condemns; under pain of Gods displeasure, dare not to set your hands to what the *Word forbids*.

2. *That they be done to the right ends*, which is, Gods glory: How damnably did the Pharisees erre? How miserably did *Jehu* miscarry? and both in acts, for the matter commanded, for want of aiming at this end.

3. *That they proceed from right Principles.* (1) *Faith*, without which, it is impossible to please God: Prayer will not avail except it be the Prayer of Faith, *Heb.* 11. 6. We believe, and therefore we speak, (2) *Love*: If we should give our goods to the poor, and bodies to the fire, and not from Love, it would profit us nothing: where the slavish fear of hell only, or of the lashes of conscience, or the love of mans praise, carries men to duties; or where any other carnal principle is predominant in the act, it cannot please God. (3) *Fear*: we cannot serve God acceptably, without reverence and godly fear (no slavish fear.) The Lord taketh pleasure in them that fear him, in them that hope in his mercy. Observe the happy mixture, where these two are conjoynd; that is, a true

true filial fear. Saith David, *I will come to thy House in the multitude of thy mercy, (Behold his faith) and in thy fear will I worship towards thy holy Temple* (there is his fear, with faith;) Faith without fear were bold presumption: Fear without faith is sinful despair: joyn them together and God is well-pleased.

4. *That they be done in a right manner: Preparedly, not rashly and inconsiderately in the presence of so dreadful a Majesty: prudently, for lawful Acts may be spoiled, and be done unlawfully without consideration had to the offence that may (in some cases) attend them; yea holy Duties as well as common Actions may be turned into sins, by being ill-timed, and for want of a due attending the present circumstances: Holily, not rashly, uttering any thing with our mouths before God; but behaving our selves as in his sight: Heartily, not feignedly: with our lips going, when our minds are gadding.*

That they be directed through the right means, that is, Jesus Christ the only way to the Father: Bring all thy Sacrifices to the High Priest, offer all upon this Alter, else all is lost: not that it is enough to say (Through our Lord Jesus Christ, Amen) at the end; but in every duty you must come with lively dependance on him for righteousness and strength, for assistance and acceptance. Remember to do all in the Name of the Lord Jesus, to come leaning upon his hand, without this all your services will be rejected at last.

CHAP. II.

A third Case of Conscience grounded upon the words of our Saviour.

John 8.29. *For I do always those things that please him.*

Q. I. **I**S any man able in this life to come up to the Example of Christ in this, To do always those things that please God?

Ans. In regard there is none that doth good and sinneth not, and God is not, nor can be pleased with sin, no not in his own people, but most of all hates it in them; it cannot be that any man in this life should fully come up to Christs Example in this: yet may we come so far on towards it, as that not only in our immediate addresses to God, but in the general course of our lives, we may come to please God. Thus *Enoch and Noah walked with God*: i.e. in their general course they walked so as to please God, and approve themselves in his sight. Thus the meanest of Action, if done by us as unto the Lord, as the Servants of Christ, have a promise of acceptance and reward, Col. 3.22, 23, 24.

Q. II. How may we come in our measure to be followers of Christ in this, to do always those things that please God?

Ans. *In order to this, there is something necessary,*
with

with reference, 1. To our Persons: 2. To our Principles: 3. To our Practices, with reference to our Persons: and here it is necessary. 1. That there be an alteration of our natures by renewing grace: for they that are in the flesh cannot please God, Rom. 8. 8.

These wild Vines must needs bring forth sowre grapes, Isa. 5. 4. The fruit that they bear (how specious and fair soever to the eye) is evil fruit, Matth. 7. 17. Where there is not a good treasure of grace in the heart, a man cannot in his actions bring forth good things, Mat. 12. 36.

Many enlightned sinners think by reading, and praying; forsaking some conscience-wasting sins, to pacifie God, and set all right: Mistaken souls, let me undeceive you: you begin at the wrong end, your first and greatest care must be, to get your hearts and natures changed and renewed by the power of converting grace: you labour in vain at the streams, while the fountain of corruption in the heart remains in its strength. You must not think it is with you as it is with a ruinous house, where the mending of here and there a little will make up all again; but the old building must be quite taken down, and the foundation stone laid anew, in a sound repentance from dead works, and through conversion unto God. Till this be done you must know that God hath no pleasure in you, neither will accept an offering at your hand, Mal. 1. 10. as he doth from those that are his friends.

2. That there be the Acceptation of your persons through faith in Christ Jesus: For in him alone it is that God will be well-pleased. Matth. 3. last. So that without faith, interressing us in him, it is impossible to please God, Heb. 11. 6.

For

For the better understanding both these Particulars, know that there are two Attributes of God to which you must bear a conformity, or else you cannot please him.

1. *The holiness of God*: for he is not a God that hath pleasure in iniquity; He heareth no sinners: The foolish shall not stand in his sight: He hateth all the workers of iniquity, *Psal. 5. 4, 5. Job 9. 31.* God can no more take pleasure in the un sanctified, than we in swine or serpents.

2. *The justice of God*: for he will by no means clear the guilty, *Exod. 34. 7.* Could we have inherent holiness in us in our unpardoned state, yet justice could not but be infinitely offended while guilt lieth unremoved; as you may see in Christ. For though he were perfectly holy, yet being under the guilt of our sins imputed to him, the severity of Gods justice broke out against him.

Now man being naturally an offence both to the holiness and justice of God, there must of necessity pass upon him in order to his pleasing God, this twofold change.

1. *The real change of Sanctification*: I call this a real change, because by this there is a real change, infusing of new qualities and dispositions, making him of proud humble, of carnal spiritual, and heavenly, &c.

2. *The relative change of Justification*: I call this a relative change, because this is not a change in a mans nature, but in his condition, making him to stand in a new relation to the Law, with reference to which he was before guilty and condemned; but now the Law pronounces the same man clear and acquitted; and this is not for any righteousness infused into him, but for the satisfaction and

and payment of another laid down for him : satisfaction there must be, and a righteousness must be tendred, or else God cannot be at peace. We have nothing to pay, *Luke 7. 49.* Oh sinner : a way to Christ for it, Hide thee in the Clifts of that Rock ; Run to the Fountain opened for sin and for uncleanness. Appear not before God but in the Robes of Christs Righteousness. He sends you to Jesus as he did them to *Job, Chap. 42.* the last : *Go to my servant Job, he shall pray for you, him will I accept :* Get out of your selves : fly to Christ, labour to be found in him ; else all your endeavours in rinsing and washing your selves will be to no effect.

9. *With reference to our Principles.* And here it is necessary that some corrupt Principles be unlearned, and some holy Principles be received and retained.

Some corrupt Principles must be unlearned. As 1. That it is enough if we serve God on the Lords day, and we may serve our selves all the rest of the Week. Though God hath reserved one Day in seven wholly for his immediate service, which is therefore in a peculiar sense called the Lords day, yet we must know that every day is his, and that He hath not allowed us one hour nor inch of time, but only for his service. Indeed he hath service of more sorts than one : but we must know that the business of our ordinary affairs, if rightly done, is a serving of the Lord Christ, *Col. 3. 24.* God is as truly served by you in the working days labour as the Sabbath days rest, if you do it in a right manner, and to holy ends.

There are a generation whose Religion is but a Sundays Religion, which they put on and off
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with their Sundays Cloaths; and then they think God is fairly served for the week: although God knows, that little they do then, is but poorly done neither. Never think God will accept it at thy hands, when thou livest six days to the world and thy self, for *one* that thou spendest for him. This shews thee to be under the unmortified power of self-love, and not to be the Lords: for none of *his*, liveth to *himself*, *Rom. 14. 7.* You must remember, that you are but to *learn*, upon the Sabbath, how to serve God all the week, and not think when the Lords day is ended his work is done.

2. That if God be served morning and evening it is enough, though we serve our selves the rest of the day. God must be served every day and all the day, *Prov. 23. 17.* You must be serving him, not onely in your Feasts, but at your Meals; not onely on your Knees, but in your Callings.

Some think that if they keep up religious duties they may do what they list at other times: that if they be intemperate, lascivious, unrighteous, it is but to make even again with God at night, and all will be well. Like the whore in the Proverbs, that having made her offering, was presently ready for new wickedness, *Prov. 7. 14.* as if she had paid off the old score, and might now boldly run upon a new. These are not the Children of God, but of Belial.

Others think that though they may not serve the Devil at any time, yet giving God his dues morning and evening, they may serve themselves the rest of the time. But in vain do they lay claim to God, who live more to themselves than they do

to him. This will be found horrible sacrilege to purchase God but with the tenth. God is to be eyed, and served in all that you do; and this is that I drive at, that we may not divide our selves between God and the world; between his service and our own ends; and so put off him with a partial service; but that we may do all in obedience to him, and we may be *surely* the Lords. That *in all things may be glorified by us*, and we may *not lose our Reward*.

2. Some holy Principles must be received and retained. As

Pr. 1. *That the pleasing of God is our only Business, and our highest Blessedness.* First our only Business: what is it that we call or count our Business? 1. That is a mans Business: which his livelihood and subsistence depend upon. The Lawyer counts the Law his Business. And the Tradesman counts his Trade his Business; because upon this their livelihood and subsistence depends. Brethren, *our whole depends upon the pleasing of God*: Do this and do all: miss in this, and you marr all: please him and you are made for ever: if he be not pleased you are undone forever. How careful is the selfish Courtier to please his Prince? how will he crouch and flatter? and if he can but divine what will gratifie and please him, he thinks himself happy? And why? but because all his dependance is upon his Princes favour: Much more do we depend upon the favour of God. Blessed is the man *whom he chooseth*, Psal. 65. 4. *In his favour is life*, Psal. 30. 5. But wo to them that have God against them: these are perfectly miserable: *Reprobate silver shall men call them; because the Lord hath rejected them*, Jer. 6. 30. If the

Lord do but say to a man as he did to *Moses*, *Thou hast found grace in my sight, and I know thee by name*. Happy is that man. But if he thus say, *I have no pleasure in thee*, you may cover the face of that man, as they did *Hamans*, and carry him away: miserable must his end be if he so continue.

2. *That is a mans business which he hath his Stock and Talents for*: If a man be entrusted as a Steward or a Factor, his *Business* is to buy in the Commodities that are useful. Beloved, all our Time, Parts, Interests, Food, Rayment, and whatever Mercies Spiritual or Temporal, are the Stock wherewith God hath entrusted us, and all for his own use and service: And it is not a sad and fearful case, that God should have so great a Stock going, as lies in the hands of all the Sons of Men, and yet have, (if I may so speak) so little profit of it? I mean so little glory by it: That he should sow so much and reap so little; strew so much and gather so little? Is it not sad that men should have so much in vain? Hast thou health or wealth and doth not use it for God? it is all in vain, hast thou understanding, and yet improvest it but for contriving thine own affairs, and worldly designs? thy reason and understanding are become vain. Oh how wilt thou answer it, that thou hast had so great a stock in thine hands, and made so little improvement of it? It had been good for some men if they had never had a foot of Land, or an hours ease, if they had never had the understanding of men, because they have not used their Talents for God, and for the ends for which they were put into their hands.

3. *That is a mans Business which his capacities do call for*: It is a mans *Business* if in the capacity of

of a *Judge*, to do justice; or of a *Servant* to do his Masters will. Brethren, all your capacities do evidence it to be your *business to please God*; you are his *Friends*, you are his *Servants*, therefore must please him well in all things, Titus 2. 9. His *Children*. And therefore must let your selves to honour him, Malach. 1. 6. his *Spouse*, and therefore it is your *business to please your Husband*, 1 Cor. 7. 34.

4. That is a mans *Business* which he hath his maintenance for: If a man be maintained in the place of a *School-master*, it is his *Business* to teach: if of a *Soldier*, it is his *Business* to fight. Beloved, do you not know at whose *finding* you are? And do you think God keeps so many servants to be idle, or to mind their own designs and pleasures? God hath cut you out every one his work; every man his hands full: So much work is to be done *within door*, and so much *without door*; so much towards God, towards your *Neighbour*, towards your own *self*: that you have no time to be idle in. And you shall dearly reckon for it, if you will eat his Bread and will not do his work: And as pleasing God is our chiefest *Business*,

Secondly, So it is also our *highest Blessedness*: For mans *happiness* lies in Gods favour, Psal. 4. 6. Our happiness is in attaining the *end of our being*, and therefore the great *Query* amongst the *Philosophers* still was, *What was the end, or the happiness of man*. Now the *true end* of our *Being* is, that we may please God: for his pleasure we are and were created, Rev. 4. 11. And for this end also we were *new created*, that we should yield our selves unto God, Rom 6. 13. and being *built up* a *spiritual house*, should offer up to him *spiritual sacrifice*.

crifice acceptable through Christ, 1 Pet. 2. 5. This is the end of your Redemption, that we should serve not our selves, but him in holiness and righteousness all the days of our lives, Luke 1. 75. And that we should not henceforth live to our selves, but to him that died for us, 2 Cor. 5. 15. 'Tis the end likewise of our Justification, that our consciences being purged, we should acceptably serve the living God. In a word, 'tis the end of our Glorification, that being translated into Heaven we should perfectly please God, and serve him night and day in his Temple, Rev. 7. 15. and 22. 3. So that the pleasing of God, is the whole end, or whole happiness of Man, Eccl. 12. 13. And this will be clear, because We do then promote our selves most when we please God best: For by this you shall have this two fold advantage.

First, You shall be the favourites of God. O glorious promotion! Hamon thought himself no little man when he was on Abashuerns right hand; and yet he was at length but preferred to the Gallows, Esther. 5. 11. and 7. 10. But what shall be done to the man whom God delights to honour? Oh blessed is that man! woe to him that toucheth him: It had been better for him that a milstone had been hanged about his neck, and he drowned in the midst of the Sea, than that he should offend such a one, Luke 17. 2. God is infinitely chary of his favourites. The apple of his eye is touched when they are injured, Zacharia 2. 8. Whosoever toucheth them shall not be innocent, Plal. 107. 15. God hath a blessing for those that shew them a kindness, Gen. 12. 3. He will render vengeance upon the ungodly for every hard speech they utter against them, Jude 15.

O man, doth not thy soul say, *Happy is the people that is in such a case*: will not thy condition be most Blessed, when God shall be thus infinitely tender of thee, to take all the kindnesses done to thee, as done to himself? *Matth. 23. 43.* and all the injuries done to thee, as affronts to himself? *Acts 9. 4.* This is the happy Case of his Favourites.

Secondly, *Every thing you do shall be found upon your account with God.* Brethren, are you Believers, or are you not? Do you believe the Immortality of the Soul, and the Life to come, or do you not? The ways of the most do declare them, to be real Infidels, though professed Christians. If you think there be an eternal State to come, will it not be your highest wisdom, to be providing for it, and laying up what possibly you can, that you may inherit it in the other world? Will not every wise man that knows he is shortly to be removed into another Country, be careful to transport all that he can, that he may enjoy it at his coming? Beloved, if you do believe indeed that you must be for ever in another world, will it not be your best course to be doing that, the fruit whereof you shall enjoy for ever? Were not he a mad man that having but a very short term upon a living, should yet go to building and planting there, when he had Land of Inheritance to build upon? Infinite is the mischief that comes of *self seeking* and *self pleasing*. You are eternal losers by it: God will say, *you lose your reward*. *Matth. 6. 19.* Something you may have in hand, but the eternal reward is lost. Brethren, be ambitious for you, that what you do, you should do for ever, so that all you do should meet you in the other world, and that

that there you should reap the everlasting fruit of what you are doing now. A wise Builder will build for ever, and not only that which shall last for a day, or for a year. O that you would be wise Builders ! Do all for God, and you shall have eternal advantage. Learn but this Lesson, *To set your selves in all things to please God, and you will be promoting and advancing your selves in all that ever you do, always laying up a treasure in Heaven, still adding to the heap. And O what riches will you come to, when by every day, and every hour, and every action you are gainers ? For God will not let the least thing that is done for him, no not a Cup of cold Water go without an everlasting reward, Matth 10. 42. nor your labour be in vain, 1 Cor. 15. 58.*

Pr. 3. *That when you have done all, if God be not pleased, you have done nothing.* Settle it upon your hearts, That all is in vain that is not done for God : when you do not please God, you do not profit your selves. When men offer never so richly, and freely, if not in such a manner as is pleasing to God, all is but a vain oblation, *Isa. 1. 13.* If men will do more than ever God required, and be zealous in things that God hath not commanded, it is but *in vain that they worship Him, Mat. 15. 9.* Beloved, so much time as you have lived to your selves, you have lived in vain, because it was quite besides your end. O it is a heart-cutting consideration to a tender Christian to think of this ; that when his life is so short, and time so little in all, yet he must be said to cut off so much ! why man so many hours must thou cut off from thy days, and so many years from thy life, as thou hast lived not to God, but to thy self ; They are all lost as to the

the ends of life and time. If on Repentance thou be forgiven, thou art not *Rewarded* for them.

Beloved, You must count that you have lived no longer than you have *lived unto God*, Phil. 1. 21. *To me to live is Christ.* I should account I did not live, if I did not live to him: 'Tis the only employment of my life to serve Him. I should not tell what to do with my life, unless it were to spend it for Him.

Christian, Thus thou must reckon; so much time as I have lived to Christ, so much have I lived; and so much as I have lived to my self, so much I have lost. 'Tis not the *Man* but the *Beast* that lives, while we live below our reason, which distinguishes the *Humane life* from that of *Beasts*. Now while we live not to God, we live utterly below our *reason it self*; which is sufficiently discovered, in that God is the Author and End of Man. Doth not *Reason* dictate that God should have the glory of his *own work*, and the Vessel should be to the *Potters use*? Doth any plant a Vineyard, or keep a Flock, and not expect the Fruit or the Milk? 1 Cor. 9. 7. God hath made thee, O man, *for himself*, Prov. 16. 4. And hast thou the face of a man, and dost not blush at this to think that God should make and maintain thee in vain? If thou hast one grain of ingenuity, thou wilt abhor the thought of this, that thou shouldst *be in vain*. Why, so much as thou art for thy self, thou art for nothing. It may be thou livest a very busy life: but if thou accest not for God, thou art all this while but busily doing nothing. Thou mayst sit down in the Evening, and say, I have been all this day doing nothing. Thou wilt find

a blank in Gods Book for that day, nothing up; on thine account: on this sad record, such a day spent and nothing done: God hath his Day-book and takes notice of all your carriages, how you rise and how you go forth to your labours; how you speak, how you eat, and whether you eye him and his glory in all, or look no higher than your selves, *Luke 5. 5. We have been toyling all night, and caught nothing.* May not this be the sad complaint of many a man? I have been toyling all my life, and yet I have done nothing; because what I did was not done unto the Lord. How would you take it of your servants, if coming home in the evening, you should find every one of them minding their own business, and pleasure, and your work left undone? Is it not sad, Sirs, that so many houts and days should pass over us, and we no nearer our end than ever we were before? Your little *Children* are busie from morning to night, and yet all the while have been doing nothing: And so are you when you are but seeking your carnal selves, and not serving and pleasing God in what you undertake.

Pr. 4. That the favour of all the world can nothing stand you if God be not pleased with you, and by you. If there were any that could save you from his wrath, you need not be so solicitous to please him: but if he be not pleased we are all undone. *Thou, even thou art to be feared, and who shall stand when once thou art angry?* *Psal. 76. 7. Isa. 43. 13.* When men have slight thoughts of Gods anger, and the fear and dread of him is not upon their hearts, no wonder if they be not careful to please him; you must be convinced, that the displeasure of God is the most formidable thing in the world, on all

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you will never learn this great Lesson. Beloved, if you should please men, & all the world should be on your side, what would this avail while God is your enemy? If all men should bless you and speak well of you, what would this profit when God should rise up in judgment against you and condemn you? It is not at mans Bar, but Gods, that you must stand: It is not at mens Votes that you must be cast or quitted, it will not go by most voices, but God himself is the Judge, *Pf. 75. 7.* In his Breast it is whether you shall live or die. If a man were upon a tryal for his life, what would it avail him that all his fellow prisoners, and the whole crowd about him were for him, when the whole Bench and Jury were against him? If your Lives and Estates were in question, to whom would you go to make your friend? the Judge or the People? Sirs, be convinced that if God be against you, 'tis as bad as if God and all the world were against you. For all signifies nothing without him. Oh, whatever you do, study to get in and keep in with him. I tell you, the time is coming when the breath of men will signifie nothing: when their Commendation will do you no good. O man! though all the world should give thee their hands, and subscribe thy Certificate, it would signifie nothing in Gods account, or his Court. Many build their hopes for Heav'n upon the good opinion that others have of them. But I tell thee man though thou couldst carry Letters of commendation with thee when thou diest, and all the Ministers of the Gospel should give thee their *Bene discessu*, all would be no more than a blank paper, and he would not save thee a jot the sooner, if he should find thee to have been but a se-

cret Hypocrite, a rotten-hearted Professor all the while,

Pr. 5. *That God would not be pleased with you in any thing, except you make it your care to please Him well in every thing.* You will be one day ashamed, except you have respect to all Gods Commandments, Psal. 119. 6. you have not a good conscience, except it be your care in all things to live honestly, Heb. 13. 18. If Naaman must be excused in one thing, to bow in the house of Rimmon, that he might not displease his master, this is enough to spoil every thing, 2 King 5. 18. Some will needs keep Gods good will and the worlds too, and so will give both their turns; They will serve God at home, and conform to the world abroad; and it shall be a great thing indeed that they will not swallow, rather than lose the good will of men, especially great men. These men have two Faces, and two Tongues; the one for the good, and the other for the bad company that they come into. Some held two *First Principles*, the one the common fountain of all good (which is God,) and the other the cause of all evil, and they worshipped both the *good Principles* for love, and the *evil* for fear: Just such a Religion are many among us now of. But let them know whoever they are, that while they grasp all, they lose all; For God will never own Time-servers, nor Men-pleasers for the Servants of Christ, *Ephes. 6. 6. Gal. 1. 10.*

3. *With reference to your practices.* And here as ever, you desire to come up to the blessed life of doing always those things that please God, you must carefully follow these six Rules.

Rule 1. Look round about you to the whole Latitude and compass of your duty. Great is the Latitude of Christianity. The Commandment is exceeding broad, Psal. 119. 96. And many Professors do scarce look more than one way: but while they intently mind one thing, they neglect another. It may be while they are taken up with the care of religious duties, they forget *relative* duties: Or they are careful of *personal* duties, but very remiss in the duties that they owe to the souls of their families; Or they complain and mourn over their *own* sins, but lay not to heart *others* sins: It may be they are more punctual in their more immediate duties towards God, but are very negligent in their duties towards Men; or they will spend much time for their Souls, but do little lay to heart the case of the Church, and the misery of perishing souls that are round about them. Possible they keep the Sabbath strictly, & pray, and hear, and swear an oath: but in the mean time make little conscience of breaking their promises, passing hasty and uncharitable censures, spending time vainly, being unprofitable in their discourse, close handed to Godly uses; suffering sin to go unreprieved; letting out their passions at every petty cross. Many will mind their duty to them that are within, and in the mean time are very short in their duties to them that are without. This is too common a case. Where is the Christian almost that seriously bethinks himself, what might I do to win souls? It may be you will go into the company of the godly, where you may be edified, but when do you go to your poor neighbours, whom you see to live in a sinful state, and tell him of his danger, and labour to gain him unto Christ. Yea,

so much is this great duty neglected, and out of fashion, that I am afraid many question whether it be a *duty* or no. As if you might let sin lie upon the soul of your Brother and yet be innocent, *Levis. 19. 17.* If it were but his Ox or his Ass that lay ready to perish, you would make no question but it were your duty to help him out of the ditch: And do you think in earnest, that you owe more to these, than you do to his *soul*? Is it to *Ministers* only, or to all Believers that Scripture belongs, *Prov. 11. 30. The fruit of the righteous is a tree of life, and he that winneth souls is wise.* Surely the lives of too many Christians do speak the same language that *Cain* spake with his mouth, *Am I my Brothers keeper?* *Gen. 4. 9.* 'Tis true, God will have you keep every one within the bounds of your proper stations, but so as to take occasions, yea to seek occasions, as you are able, to be doing good to others. Do you not know how to get within your poor neighbours? Carry an alms with you, do him a kindness, oblige him by your courteous and winning carriage. Then I shall look to see the Kingdom of Christ flourish gloriously, when every one that professeth godliness, shall arise and take hold of the skirt of his neighbour. Oh see your neglects in this, do not think it enough to keep your own Vineyard: Let your Friends and Neighbours have no quiet for you, till you see them setting in good earnest to seek after Heaven. Oh if you might bring in but every one *his man* to Christ, what a blessed thing were this! I lose my self in this Argument, but I am content to do so, this duty being so miserably neglected.

Too many live as if Religion lay all in *praying*
and

and bearing holy conference, and the like; forgetting that pure Religion and undefiled is this, to visit the Fatherless and the Widow in their affliction, Jam.

1. 27. The other should be so done, as that this should not be left undone. You make conscience of being just and true, and faithful; but do you not forget to win upon others by your kindness and affableness? as if it were not written in your Bibles; be pitiful, be courteous, having compassion one of another, 1 Pet. 3. 8. Say not, it is not my nature; What doth grace serve for, but to correct the evils of your temper? Is not ours a Religion of self-denial? Do not the Rules of our Religion enjoyn us, to be followers of whatsoever is lovely and of good report, and may render Religion amiable to the world? Phil. 4. 8.

Rule 2. Use a wise forecast, that every duty may fall in its time and order; and every work may have its room. It is not enough to do Gods work, but it must be done in his order. That which in it self is good and necessary, may be so ill timed, as to become a sin. It is a duty to tell your Brother of his sin: but to rip it up in your passion, or to be retorting upon him when he is christianly admonishing you, is a sin. Your worldly business must not shut out Religion, nor religious Duties take you so up, as to neglect your callings. But every duty must have its place. But for the doing all in Gods order, Take these five Directions.

Direct. 1. Begin at home in provoking to good: Why should God plead with you? Thou that teachest another teachest thou not thy self? Rom. 2. 21. Be an example of thine own rule, else the hypocrites charge will come in against thee. Mat. 23. 4. They bind heavy burdens, but will not touch

touch them with one of their fingers. Observe Gods order, *Deut. 6. 6, 7.* These words which I command thee shall be in thine heart. That must be our first care. And then having got our Lesson well our selves, we must then teach it to others: *And thou shalt teach them diligently to thy Children, and tell of them when thou, &c.* At least if thou hast not already attained it, be sure to learn with the first; and when thou preffest a duty, intend thy self first, and speak most to thine own heart.

2. *In reproving evil:* Otherwise thou wilt be branded for an hypocrite, *Matth. 7. 5.* First cast the beam out of thine own eye. We may not think, as many do mistakingly, that we must not reprove another, when we are guilty of the same sin. But we must in such a case be sure to cast the first stone at our selves. Be soonest angry with thy self, and more severe to thine own sins, than any others. 'Tis strange to see the great censoriousness of Professors to others, and how tender they are of their own corruptions, and impatient of reproof: Reader, fear and avoid this sin.

Direct. 2. *Let God be first served.* Let God have the first of thy thoughts, the first of the day, the first of thy strength: How heavily is God displeased with the prophane Priests, because they will serve themselves first with the Sacrifices before him, *2 Sam. 2. 15, 16.* And it is the holy Counsel that one gives: *Hold the door of thy heart fast against the world in the morning, till thy heart hath been first in Heaven, and seasoned and fortified from thence against the Temptations that thou art like to meet with as soon as thou comest down below.* Indeed all must be done as Gods service: but so as that his immediate service must be done first. It is the counsel

counsel of several Heathens, *That all undertakings should be begun with prayer.* Saith Aratus, *Let us begin with Gods.* And the very *Mahumetans* begin their Books always as men do use to do their Wills, *In the Name of God.*

Direct. 3. *First cleanse the Inside.* Matth. 23. 26. *Cleanse first that which is within the Cup.* Though they are much out that live as if all their work did lie within door, yet remember that it lies chiefly here. It's a most preposterous course in Religion to begin first with the outside, *Jer. 4. 14.* *O Jerusalem wash thine heart!* when once this is done reformation will soon follow in the life, but not otherwise. Many are careful that all that appears to Men should be beautiful, but their hearts are neglected. These carry upon them the marks of the hypocrite, *Matth. 23. 27, 28.* And what will it profit thee, O vain man, to have all kept secret from men, since God knows and detects thee? And hath appointed a day when he will rip open all thy pack, and anatomize thy heart, before the world, *1 Cor. 4. 5. Eccles. 12. 14. Rom. 2. 16.*

Direct. 4. *By those duties most that are of most importance,* Matth. 23. 23. The Hypocrite is very punctual in lesser matters, but neglects the weightiest things of the Law, Judgment, and Mercy, and Faith: He is for a Religion that will cost him little: and therefore words being good cheap, he will be as forward in talk as any mighty zealous in the circumstances of Religion, and marvellous censurers of others that come not up to his mind; as men of wide Principles and large Consciences. But in the mean time, he is very negligent in secret Duties, a great stranger to self-denial, and walking humbly with God. He strains wonderfully

at a Ceremony; but it may be he can swallow the gains of unrighteousness, or the baits of temperance fast enough: It may be he will decry Superstition, and never wants a stone to fling at a prophane Church-man: But in the meantime walks loosely in his Family, makes little conscience of his dealings; or will take up his Cups as freely as another, so he be not drunk: Or if he will not take a penny of his neighbours estate, he is most unmerciful to his good name, and will take up any report that is going. Brethren, you must make conscience of the least sin, and of the least duty. But it is a fearful sign when men are zealous against lesser sins, and yet connive at greater, as these are. *Matth. 23.*

24.

Direct. 5. Take the first opportunity when God gives a fit season for any duty. Let not Satan beguile you, by telling you of another or a better time: It may be thou hast a purpose to reprove thy Brother for his Sin, but how long wilt thou be a purposing? Now God gives thee an opportunity, it may be thy backward heart saith, [*not now, but another time.*] And so it is put off, till he or thy self are removed, or he is hardned, or at least thou art guilty of the sin that he commits in the meanwhile: because thou hast not done thy duty to prevent it. It is in thine heart to deal with thine unconverted friend or neighbour about his spiritual estate, but it may be while thou art delaying death comes and snatches him away in his sins, or takes thee off, and so farewell for ever to any opportunity for doing the soul of thy Brother any good. How often are our closet duties hindred, or miserably disturbed for want of care to lay hold on the first opportunity? We think another hour in the day

day may do as well: but then one thing or another unexpectedly falls in, that nothing is done, or nothing to purpose. Therefore beware of this cheat. A man can scarce peep into the world, but one brier and thorn or another will catch him. Therefore take opportunity by the fore-top. Our Saviour would take his *season* for prayer before day, when his other work was pressing, *Mark* 1. 35.

Rule 3. *Do nothing of things Sacred without Gods command: nothing in things Civil without Gods allowance; Offer not with strange fire.* In Gods worship you must see you be well able to answer that question, *Who hath required these things at your hands?* Here the command must be observed without adding or diminishing, *Deut.* 12. 32. yet understanding this with two Cautions.

1. *Though men may not stamp their invented Ceremonies with a moral signification, nor impose, nor use them, though with good intentions of edifying the people by devised means.* *Matth.* 15. 9. As if Christ had not sufficiently provided for the edifying of his people without their devices: And though nothing may be used as a *part of worship* that God hath not commanded, *Col.* 2. 23. (for it is enough to make any thing rejected by the Lord of divine worship) if he shall say [*I commanded it not, spake it not, neither came it into my mind.*] *Jer* 7. 31. and 19. 5. Yet nevertheless those things that are *meerly circumstantial*, and are in their general kind necessary, and not intended as any *part* or means of worship, may be determined of by humane prudence according to the general Rules of the Word, which must always be observed, *1 Cor.* 14. 26. 40. And for want of understanding many have igno-

rantly condemned *preaching by an Hour glass, in a High place; in Churches, by way of Doctrine and Use, &c.* running from one extreme to another.

2. We may not think that Gods Ordinances remaining for substance may be *forfaken*, because of *some faults* of the *Administrators*, or in the *way of their Administration*. The *administring* of Gods Ordinances belongs not to the *People*, but to the *Minister*: And if he *fail in his duty by administring them in a way that is not, and is less edifying*

N.B. *fyng*, it is *my grief*, but *his sin*. *Hophi & Phineas* were corrupt in their lives, and brought in much corruption and rudeness into the service of God: yet *Elkanah* and *Hannah* with others of the Godly, did nevertheless attend Gods worship and Sanctuary, 1 *Sam.* 1. 2. Much corruption was crept in both into the Doctrine and Worship and lives of the Administrators in the Church

of the *Jews*: yet our Saviour (though he *N.B.* still cried down the Corruptions, and would not joyn in them) never prohibited Communion with them in Gods Worship, but enjoyns it, *Matth.* 5. 24. *Mark.* 40. *Luke* 5. 14. and practises it both He, his Parents, and Apostles, *Luke* 2. 21, 22, 24, 39, 41, 42, 46. *Acts.* 21. 23, 24, 26.

But now in *things Civil*, it is sufficient that you have the *allowance* of the Word, though not the Command: always provided that the *general Rules* be here observed, *To do all to the glory of God* 1 *Cor.* 10. 31. And not to abuse our *lawful liberty* to the offence of others, *Rom.* 14. 21. Now your actions being thus justifiable, as to the *matter* of them (without which it is impossible, had you never

ner, so good intentions, to please God) the influence and virtue of holy Ends into them will be so effectual, as to turn all into Religious Duties; as the touch of the Philosophers Stone turns the baser Metal into Gold.

Rule 4. In every action let God be uppermost, but in religious Actions let God be all. Let none of your actions terminate in your selves, but labour to be able in sincerity to give this account of any thing you set about, that this you do, because it is pleasing unto God, because this is his will concerning you. Set a mark upon this Caution. Beware in those Actions wherein Self may bear a part, lest it should sweep Stakes and carry all. You may in your common Actions have an eye to your outward Commodity, and comfortable being in the world: but this must not be the chief thing, much less the all that you design herein: for by looking no higher than self you incur this double mischief.

1. You lose so much from your own account.
2. You usurp upon the great Prerogatives of God.

I fear we are not aware of the fearful evil that is in Self seeking; It is no less than justling God beside the Throne, and setting ourselves in his room. It is Gods great Prerogative, and the proper Worship that is due to Him as God; that He should be the last End of all the operations of us his Creatures; and that all our motions should terminate in Him. Now when we eye our own commodity and not God, and look to this more than unto God, we arrogate the divine Prerogative to ourselves, and set ourselves above Him, which is no less than heinous Idolatry. And if it be such an heinous sin to bow down to an Image, which is but the giving Gods outward Worship to the Creature

ture, how much more to seek and honour our selves before God? which is to give his *inward worship*, which of all is the principal, to the creature. Oh how many, that pass for good Christians will be found heinous Idolaters! because they have sought their own carnal ends more than God and his glory. And many real Christians, though they mainly design God and his glory, yet in many particular actions contract great guilt by looking no higher than themselves in what they do. I know you cannot be always thinking of God; yet I would have you never to forget what you have been taught; in the entrance of every solemn action to remember God, and make him your end. *Lie down in the Name of God every Evening: Go forth in his Name every Morning, resolving to undertake all for Him. When you enter upon your Callings, sit down at your Meals, make any Journey, or Visit, do it as unto the Lord, with design to please him therein. This you may come to with care and watchfulness.*

Again, In *Religious actions* let God be all. Here *self* (I mean carnal self) must be shut out: otherwise this dead Flie will spoil the Box of most precious Oyntment. 'Tis true, *self* will be crowding in, but you must knock it down carefully: otherwise, if this be the predominant ingredient, all your duties will be but lost labour. What more pleasing to God than *Prayer*? This is *Incense* before him, *Psal. 1. 1, 2.* What more delightful than *Alms*? This is a Sacrifice acceptable and well-pleasing unto Him, *Phil. 4. 8.* How happy a Testimony had *Cornelius*, *Thy Prayers and Alms are come up as a memorial before God!* *Acts 10. 4.* Yet when *Self* is predominant in those

Duties

Duties, Prayers, Alms, &c. all are lost, *Mat.* 6.7. and 23. 5.

Rule 5. When you have done all, be careful to deny all, *Luke* 17. 10. or not deny Gods mercy in enabling and assisting you: This must be with all thankfulness observed: But attributing nothing to your selves, and giving God all the glory. Take the pattern of holy David, *1 Chron.* 29. 14. *But who am I, and what is my People that we should offer so willingly? of thine own have we given thee*] And of Blessed Paul. *1 Cor.* 15. 10. *Not I, but the grace of God which was with me.*] And of good Nehemiah, who when he had done most eminent service for God, flies at last to pardoning mercy, *Neh.* 13. 22. *Remember me, O God, concerning this also; and spare me according to the greatness of thy mercy.*

Rule 6. Do all in the name of the Lord Jesus, *Col.* 3. 17. Having carefully set out for God in the Morning, and directed your common actions to Him as your end, throughout the day, doing all as in his sight, and with a desire to please Him therein; bring all to Christ in the Evening, and present all unto God by him, confidently expecting Gods acceptance and reward for all that you have done. For this he hath promised, be your actions never so mean, because they were done as his service, *Col.* 3. 22, 23, 24, *Ephes.* 6. 6, 7, 8. If you neglect this, you lose all at last: For God will accept of no sacrifice but from the hand of the Priest: and therefore you must look for no acceptance with God, nor any reward from him, but only through Christ, *1 Peter* 2. 5. *John* 14. 6. You must be sure therefore not only to make a formal mention of Christs Name, but to build all your hope of success only upon him, and to come

to GOD with an Actual and Lively dependance upon him:—

Thus I have resolved the Case propounded. I will but Answer an Objection, and briefly press your Duty by some Motives, and so conclude.

Object. You bind heavy burdens: What must we be always in the Traces? Surely this severity of Religion is more than needs.

Ans. 1. Burden man! why, it is thy Happiness: If Holiness and pleasing God be a burden: Health is a burden; Heaven and Happiness are burdens.

Ans. 2. This is no other burden than what God himself hath bound upon your Consciences, Rom. 9. 20. *Who art thou, O Man that repliest against God!* Have I put upon you a devised and unnecessary strictness? or bound that burden upon you, which I will not touch with one of my fingers? 1 Cor. 2. 8. *Say I this as a man, or saith not the Law the same also?* I pray you whose word is this? *Be thou in the fear of the Lord all the day long*, Prov. 23. 17. *Do all to the glory of God*, 1 Cor. 10. 31. *Exercise thy self unto God*, 1 Tim. 4. 7. What have I pressed, but what the Saints have practised? Phil. 3. 13, 14. *One thing I do, I press towards the mark*, Pl. 27. 4. *One thing have I desired of the Lord, that will I seek after.* And Psal. 119. 38. *Thy servant that is devoted to thy fear*, Gen. 5. 22. *Enoch walked with God three hundred years.* What is this but what the Scripture hath foretold shall be? *They shall walk up and down in the Name of the Lord*, Zech. 10. 12. *Then shall be upon the Bells of the Horses, and every Pot in Jerusalem, holiness to the Lord*, Zech. 14. 20, 21. Dispute
not

not against God, but up and be doing. It is an ill sign when the heart rises against the strictness of the duty : you utterly mistake in thinking this life of strictness to be a bondage. Who have joy unspeakable and full of glory ? Who do know the peace that passeth all understanding : if not those that do thus walk with God ?

Now, my Brethren, let me beseech you to be the conscientious Practitioners of this great Lesson. Study to do always those things that are *pleasing unto God*. Oh that I knew but how to engage you ; that I could but get you to set these Rules before you all the days of your lives for your practice ! 'Tis not enough that you give the hearing, and like the Preacher, and approve the Doctrine. But Sirs, what will you do ? Too many of my Hearers are like *Ezekiel's*, Chap. 33. 32. What say you, Brethren, will you learn with me ? O that I might lead you on to a through acquaintance with the strictness and power of Religion, and to that holy frame that will be *God's delight* and your *felicity*. Brethren, what seek I for ? God knows this is my ambition, that I may but help you on in the way of holiness : I would not that you should be such bad Proficients, as to be always of the lower form, and keep on merely in a dull and barren course. My desire for you is, that you should not be Shrubs, but Ceders, of tall growth, choice Experience, singular Communion, walking with God, shining to the conviction of the world. Will you let me but prevail with you in so good a Design ? Why should you mourn at the last, and say, *How have I hated Instruction, and my heart despised Reproof : I have not obeyed the voice of my Teachers,*

Teachers, nor inclined my ear to them that instructed me, Prov. 5. 11, 12, 13. That I may invite you to this holy course; Consider,

1. *It is very possible: for first, God is very easie to be pleased: He is not like a froward Master that cannot, that will not be pleased: If you do but make it your study and your care to please him, and thoroughly set your hearts to it, your willing mind shall be accepted, 2 Cor. 8. 12. And though you should not go through with the work, God will say, Thou didst well that it was in thine heart, 2 Chron. 6. 8. When the heart is set to please the Lord, and we do unfeignedly put to it, though there be very many failings, God will overlook them, 2 Chron. 30. 18, 19, 20.*

Secondly, *God hath told you what will please him and hath cut out your work to your hand. You need not say, wherewith shall we come before the Lord? he hath shewed you what is good, and what he requirerth of you, Micah 6. 6, 7, 8. You need not say Who shall ascend into heaven to bring down the mind of God from Heaven? No the word is nigh you, Rom. 10. 6, 7, 8. God hath set before you in his Law, as in a Table, on one side the things that please; on the other, those that displease him: oh that you may be found among those that choose the things that please him. Isa. 56. 4, 5. Otherwise since you know your Masters will, and you do it not, you will be found worthy of many stripes, Luke 12. 47.*

Thirdly, *God hath given particular Rules for the doing of all your work in that manner that will please Him. Had God told you only what must be done and not how it must be done; you might have been at a loss: but he hath prescribed the very manner,*

manner, how every thing must be done, that you might have full direction, *Rom. 12. 8. 1 Pet. 4. 11.* He hath shewed you how you must pray, and hear and give alms : how you must carry it in all your relations : He hath told you not only how you must fast, but how you must eat ; to wit, with watchfulness, and temperance ; not as those who have nothing to do, but to fill their paunches ; but with an eye to his glory, as those that are feeding and relieving the servants of Jesus Christ. He hath shewed you, not only how you should *rest on the Lords day*, but how you must follow your Calling on the rest ; to wit, with diligence and discretion, minding Him as your end, as those that herein serve the Lord Christ. He hath told you how you must manage your dealings, with equity and charity, doing the very same to others, that your consciences tell you, you would have them in the like case to do unto you : how you must *sleep*, even as those that know he *compasseth your path*, and your *lying down* ; and how you must awake ; to wit, so as to *be still with him*.

Fourthly, God hath given you *special helps to this end* : You have the *mind of Christ*, *1 Cor. 2. 16.* and you have the *Spirit of Christ*, *1 Cor. 2. 12.* Indeed they that are in the flesh cannot please God : but you are not in the flesh, but in the spirit ; *Rom. 8. 8, 9.* You that are Believers have not the Law only in your Bibles, but in your hearts, *Heb. 8. 10.*

II. *It is very profitable : Glorious advantages shall you have by this course.* First, this is the most speedy and certain way to *assurance* : for want of which many of you complain ; but henceforth you must complain no more : For either you will, follow this course, and then you will have it :

or you will *not*, and then cease your hypocritical complaints, when it is through your own wilful disobedience that you are without it. When once you are habituated to this course, and do find it to be the chief of your care, and that which your very hearts are set upon above all things else, to *glorify and please God, and approve your selves in his sight*, you cannot want assurance, unless through your own ignorance: For this is the most undoubted evidence in the world, that you are the Children of God, what ever unallowed failings you may be guilty of.

Secondly, *Hereby you shall be certain of Gods gracious and favourable presence always with you*, See the Text, *He that sent me is with me, for I do always those things that please him.*

Thirdly, *By this means you shall be always laying up a Treasure in Heaven.* Brethren, *What are you for?* Are you men for Eternity, or are you for present things? Is your *design* for Glory, Honour and Immortality? Are you for riches in the other world? or of dunghill spirits, preferring your part in *Paris* before your part in *Paradise*? If you are for true riches, here is your way; By this you shall be daily and hourly increasing the stock of your own glory: my vehemence is only, that fruit may abound to your account; that all you do might meet you in Heaven, and Christ may shew your good works another day, as the *Widows* did *Dorcas* her Garments, *Acts 9. 39.*

CHAP. III.

A Fourth Case of Conscience.

What weariness in, and unwillingness to Duties may stand with Grace, and what not? For the resolving this, some Distinctions must be premised, and then some Conclusions elicited.

Distinct. This weariness and unwillingness must be distinguished, 1. According to the degrees of it, and so it is either *partial* and *gradual*, or else *prevalent* and *plenary*. 2. According to the *subject* of it: and so this weariness is either of the *Members*, or else of the *Mind*: 3. According to the *prevalency* of it, and so it is either *transient* and *occasional*, or else *settled* and *habitual*. 4. According to the *sense* we have of it, and so it is either matter of *Allowance* to us, or matter of *annoyance*. 5. According to the *Cause* of it, and so it is either from a *fixed dislike* of the food, or else from an *Accidental distemper* of the Stomach. 6. According to the *effects* of it: for it is either *victorious*, and makes us give over duties, or else *abhorred* and *repulsed* by Grace, the Christian still holding on in the way of Duty.

Conclus. 1. Where this weariness is *only* in the *Members* (or at least *chiefly*) but there is still a *willingness* of the *mind*, this is no matter of questioning our Estate: where the *mind* out-goes and out-
does

does the *body*, and the *appetite* to duties continues in vigour, though there be a languishing of the *natural strength*, and weariness of the *bodily organs*, this is not our sin, but affliction. But too commonly the *Body* hath so much influence upon the *Mind*, and causeth a listlessness and sluggishness there, and makes it negligent in its office: Yet when this doth proceed from the failing of the *Spirits*, tired with bodily labour and exercise, and from the distemper of the parts, our most pitiful Father considers our frame, and remembers we are but dust: and our merciful High Priest that is not untouched with the sense of our infirmities is ready to frame our excuse, *That the spirit is willing, but the flesh is weak.*

2. Where our *weariness* in, and *unwillingness* to duties, is only *gradual* and *partial*, not *plenary* and *prevalent*, it is not sufficient to conclude our selves graceless: While the *Twins* are together in the womb, and two *Nations* within our bowels, there will be contrary inclinations. The flesh will never say *Amen*, to a good motion as such, but will be lusting against the Spirit, and will hang back when the Spirit puts forwards, and pull down when the Spirit bends upwards: So that while corruption remaineth, there will be always a *dissenting* party and continual conflicts: from whence it is no wonder there should arise some weariness: yet the *Spirit* is the *prevailing interest*, & though oft-times *foyled*, yet hath *mostly* the mastery in the combate, and carries it against the flesh, though not without much resistance and reluctance from the rebel opponent.

3. Where this *weariness* is only *transient*, during the present temptation or defection, which as soon

as the tired Soul can get out of, it returns to its former temper and pleasure in holy duties, there is only matter of *humiliation*. But when it is the *settled, permanent and habitual* frame of the mind, it is a matter of questioning our conditions. The holy Psalmist under a dissertation, was even almost persuaded to give over with Religion; but when he is *himself*, nothing is so sweet, nothing so lovely and desirable to him, as the duties of holiness. But for them who have in their ordinary settled course and frame, *no mind* to duties, but are *halled* to them by Conscience, or engaged by *Company*, or Custom, or the like, their case is fearful in that measure, that duty is unpleasing and not loved.

4. Where this *weariness* of, and *unwillingness* to Duties is *painful and grievous*, as a sore in the eye, as a sickness in the heart, the state is good: But where it is *naturally* allowed, and meets with little or no resistance, it is a black mark: for this argues there is nothing but flesh, that there is no contrary Principle in such a heart. For if there were, the Spirit would at least make opposition: This was the very frame of those unsanctified sinners that counted the Sabbaths and Service of God an unprofitable burden, a very *weariness*, a *bondage* not to be born, *Mal. i. 13*. A gracious heart when under such a distemper, as that God's service seems a *weariness*, is even weary of himself: while *this* is *burdensome* he is a *burden* to himself: he cannot enjoy himself, while in such a frame wherein he cannot enjoy God: and if this be the Case, our State is good, though the frame be bad.

5. Where this *weariness* and *unwillingness* is, not from a *rooted dislike* of the food, but an *accidental*

mental and preternatural indisposition of the stomach, or being disappointed of Gods presence in duties, the main state is safe. You know under a distemper the Appetite may disgust, and nauseate the food that a man doth love above all other meats when he is well: and so it is here. Do you when you are your selves, relish more sweetness in Gods service than in your Meats and Drinks? are no sweets so delightful to you as fellowship and communion with God, when you can attain to it in duties? Do you come away discontented because you cannot meet with God? Is the ground why your countenances fall, and your hearts be discouraged, because you have (with them) toyed and spread the net, and have not caught what you went for, because you have no answer nor income from God? If it be thus, it is a sign your hearts be set upon God, and that you place the happiness and comfort of your lives in God; and so that your state is safe. Otherwise when there is a *fixed antipathy* to Duties, and an *habitual dislike* of them and *contrariety* to them, the Case is very sad.

6. Where our *weariness* and *unwillingness* is such as makes us to *give over* our duties, so as to live in the *ordinary neglect* of them, it is a fearful sign: but where notwithstanding present discouragements, we hold on in the performance of our duties, and a humble waiting upon God, for removal of our difficulties till we are brought to a better frame, this argues well. The Church herself may be greatly deserted: but then she gives not over Duties, but seeks after her beloved, and makes diligent enquiring, and will not be at rest untill she hath found him. But the hypocrite gives

gives up and will not wait upon the Lord any longer. Not but that a deserted soul, may under the violence of temptations omit duties for a time : But his condition this while is most painful, restless and grievous to him, and he quickly returns again, and never comes to live in quiet, and ordinary omission of known duties.

Conclu. 7. When our weariness and unwillingness is such as makes us fall out with the service of Christ, and willing to ease our selves of his yoke and to throw off his burden : This is a bad sign. But when we fall out with our selves, and justify and approve Christs Ways and Service, it is well. Thus it was with *Paul* : he doth not quarrel with the Law as too strict, and too severe, nor think of breaking off his bonds, and taking his liberty, but he pleads for the Law, and greatly approves it, and commends it, and condemns the backwardness of his own nature, *Rom. 7. 12, 25.* When men are more willing to be rid of Christs burden, than of the distemper that makes it grievous, and cast about for ease, by widening their bonds, and not by bringing their minds to them, it is a woful discovery of an unsound heart. And thus much for this Case.

E

Awaken

*Awakening Questions propounded to the
UNCONVERTED:*

And Counsels to the CONVERTED.

THAT I may reach every Mans Case, I shall speak something to the Unconverted, and something to the Converted.

For the *Unconverted*, there are these Six *Questions* which I would advise them daily to put to their *Souls*.

Q. I. What estate did my soul come into the world in? Was it not in a state of Death, Ephes. 2. 1. An estate of Wrath? Verse 3. Sirs, awake and bethink your selves where you are, and whither you are going. While you are in your natural, unconverted, unbelieving state, all your sins are unpardoned, and the wrath of God abideth on you, Acts 3. 19. John 3. 36. Suppose you saw a poor creature hanging over a burning fiery furnace by nothing but a twine-Thread, like to break every moment, would not your hearts shake for such an one? Sirs, it is your very case, you hang over the Infernal burnings by nothing, but the small thread of your lives, which you know not but it may crack the next moment, and then where are you? Is this a Case for you to go on merrily, and contentedly in?

Q. II. What condition is my soul now in? Am I changed and renewed by Conversion, or am I not? Speak Conscience, hath this man, this wo-
man

man been soundly and savingly changed both in heart and life? Where are your evidences? Can you shew the marks of the Lord Jesus upon your souls? Let your Conscience answer: where was the place? What was the means? When was the time that thy soul was thoroughly renewed? At least if you cannot shew the *Time, Place, nor Means*, can you prove the *thing*? Can you say with him [one thing I know, that whereas I was blind, I now see.] Sirs, be not deceived, I tell you whatever you be, and what ever you do, nothing will avail you to Salvation, except you be *new Creatures*, Gal. 6. 15.

Q. III. *What if I should lose my Soul? What fair work should I make of it then?* This is very possible, *Matth. 16. 26.* Yea it is the case of the most: There are but few, few of the Children of men that do escape safe to Heaven, *Matth. 7. 14.* Sirs, be aware of your danger, and fear lest a promise being left of entering into Rest, any of you should at last come short of it, *Heb. 4. 1.* Suppose a man were to travel through some perillous Wood or Wilderness, having but one Jewel in all the World, in which his *All* was bound up, and should see some stand on one hand, and some on the other, and hear one company in this place, and another in that, crying out under the hands of some cruel Robbers: Oh in what fear would this Traveller go, lest he should lose this Jewel, and be robbed of all at once? Why thou art the man. This Traveller is thy self; This Jewel is thy Soul; This Wilderness, or Wood, is this World thou art to Travel through. Swarms of Sins, Legions of Devils, a whole world of Temptations

these are the Robbers that lie in wait for thy Soul: and if all that these can do can keep thee out of Heaven thou shalt never come there. Oh what if thy Pride, or Worldliness, thy Delays, and Triflings in Religion, should at last betray thy Soul into the Robbers hands? Other losses may be repaired; but thy Soul being once lost, God is lost, Christ is lost, Heaven, all lost for evermore.

Q. IV. *What do I do for my Soul?* What, have I a Soul, an immortal Soul to care for, and look no better after it, nor bestow no more of my time, nor pains upon it, no more of my thoughts about it? When *Augustus* the Emperor saw the out-landish Women carrying *Apes*, and such kind of strange Creatures in the Streets in their Arms, he asked, What! have the Women in these Countries no Children? So it may be said of many among us, that are early and late at their worldly business, but let the care of Religion lie by neglected; what, have these men no Souls? why man hast thou a Soul, and yet dost so little in thy Closet, so little in thy Family, from day to day for it? what meanest thou, O sleeper? Arise, call upon thy God, that thou perish not, *Jonah* 1. 6. What will become of thy Soul, if thou lookest to it only at this careless rate?

Q. V. *What if God should this night require thy Soul? where would death Land thee?* Luke 12. 19, 20. There was one that promised himself many merry days, and years, as it is like thou dost; but that same night God called for his Soul, Sirs, are you in your postures? are you fit to die? Oh dare not

to live in such a Case, nor in that Course, in which you would not dare to die?

Q. VI. What a happy Case were I in, if I had but secured my Soul? Oh, if this were but once done, how sweetly mightest thou live! Then thou mightest eat thy Bread, and drink thy Wine with a merry Heart, when assured that God accepteth thee and thy works, *Eccles. 9. 7.* Then thou mightest lie a down in peace, and rise up in peace; go out and come in in Peace; then thou mightest look death in the face, thou mightest look dangers in the face; Yea, look Devils in the face, and never be afraid. Oh Sirs, if there be any Ensurance-office for Souls in all the world, one would think you should be seeking to it. And thus much for the *Questions*, which though of use to all, yet were intended chiefly for unconverted, impenitent Souls.

Counsels and Cordials for the
CONVERTED.

The Counsels are These.

*Coun. I. T*hat you put hard to it, to get that by these hazardous opportunities that may quit all your Cost. What pity is it that you should adventure much and yet gain but little? How sad would it be, if you should at last suffer deeply for your Conscientious attendance upon God in such seasons, and when you come into a prison, or into Banishment, should find that you had not got that by them that would bear you out.

Coun. II. *That you value no mercy barely as it serves in content to your flesh; but as it stands in order to Eternity; and may serve to the furthering of your Makers Glory.* God hath preserved your liberties, and hath restored mine: But what of all this? unless we improve our liberties for Eternity, what are we better than those that are in Prison, if this be all the advantage we have, a little more content to our flesh? The Cypher put to the Figure is of great consideration, but put by it self it signifies nothing at all. These Creature-comforts separated from their respect to God, and Eternity, are of no value: but in order to these ends they signifie much. We have ease and fulness, when many others are in pains, and in poverty; And we have much the start of them, if we be wise to improve our Health in laying in apace against a wet day, and preparing apace for Eternity: and if we serve the Lord with the more abundant diligence, and chearfulness and gladness of heart, in the abundance of all things. But if this be all we have by it, that our Bones do lie a little softer, and our Palats are tickled with a little the more delight, what profit have we by our health, or our estates? If they that be sick, or poor, do love the Lord as well, or serve the Lord as much as we, they have the advantage of us; and better were it for us to be poor and sick as they be.

Coun. III. *Rest not in probabilitie for Heaven, but labour for certainties.* Beloved, certainty may be had: else the Counsel of God to make our Calling and Election sure were in vain 2 Pet. 1. 10. Else the experience of the Saints were but a delusion

lusion: who tell us they know they are passed from death to life, 1 John 3. 14. 2 Cor. 5. 1. Job. 19. 25, 26. else the power of self reflection were to no purpose, and the spirit which is in man should not know the things of the man, 1 Cor. 2. 11. Now if a *certainty may be had*, will you not put in for it, and turn every stone but that you will get it? Sirs, now if ever, you have need to put hard to it to get assurance: We are at miserable uncertainties for all outward enjoyments; we know not how soon we may be called to part with them all: Christians, what do you mean? will you be content to have nothing sure? will you not settle your everlasting conditions, now you are so unsettled as to your outward condition? What will you do in the day of visitation, when extremity comes upon you, if you have not assurance that God will receive you? It would make ones heart tremble to think of being put up on such a fearful temptation to part with all for Christ, and not to be sure of him neither? O man, what an advantage will the tempter now have upon thee, when he shall suggest, wilt thou be such a fool as to let go all at once? Thou seest Heaven is not sure, Christ is not sure, therefore keep the world while thou hast it, and hold what thou hast sure: Beloved, what a fearful slighting of God, and contempt of Heaven, and Glory, and all the Promises doth this argue, that you can be content to be at uncertainties, whether they be yours or no? How many of you be there that do not know whether you be going to Heaven or to Hell? and what desperate carelessness doth this argue,

to go on from Week to Week in such a Case? Some hopes you have that you shall do well, but put not me off with hopes, never be satisfied till you are able to say, not only, *I hope I shall be saved, but I know I am passed from death to life; I know that when the earthly house of this Tabernacle shall be dissolved, I have a building not made with hands, &c.* 2 Cor. 5. 1.

Coun. IV. *Be not satisfied with the truth of Grace, but reach after the Growth.* Do not think all is done when you have attained the Evidence of Grace; but put on hard towards the increase. That person that doth not desire and design perfection, never came up to Sincerity. He that desires Grace truly, desires it not barely as a Bridge to Heaven, and so to seek no more than will just bear his charges thither: but he desires it for its own sake; And therefore desires the height of it. That person that desires Grace only for Heavens sake, and enquires what is the lowest measure of Grace that any one may have and come to Heaven, (by which he meaneth but to be saved from misery) upon this design, that if he could but come to that pitch, he would desire no more, that person is rotten at the heart. Christians, the Lord doth expect of you, that you should not be Babes and Dwarfs; He looks now especially that you should make some progress: What do you more than heretofore? What! do you feel his spurs in your sides. and his Whip at your backs; And yet never mend your pace in Religion, nor stir one jot the faster? Let me commend to you *Paul's study, Rhik. 3. 12, 13, 14.* It argues a base and unworthy spirit

spirit to content our selves with little things in Religion.

Coun. V. *Labour that Holiness may become your Nature; and Religion your Business.* Then you are come to somewhat indeed in Religion, when the work of God is become your *natural* and beloved Imployment, your Meat and Drink, your Work and Wages. When your Tongues and Hearts do as *naturally* run on God, as others on and of the World: much of that may be attained by constant Care and Prayer. Brethren, let Gods work be done by you, not by the by, but as your greatest Business; *Seek first the Kingdom of God*, Matth. 6. 33. And so what ever you be, you may be able to give that account of your selves, that our Saviour did when they enquired of Him, *That you are about your Fathers business*, Luke 2. 59.

Coun. VI. *Confine not your Religion to your Knees, but carry on an even-spun thread of Holiness through your whole Course.* Brethren, 'tis the disgrace of Religion, that Christians are so unlike themselves, unless it be when they are in holy Duties. This wounds Religion to the quick, when it shall be said of Professors, these men indeed will pray like *Angels*, but for ought we can see they are as *Peevish* and as *Tough* as any other Men, and they are as hard in their *Dealings*, and make as little Conscience of their *Words* as others do: Beloved, think not Religion, lies only, or chiefly, in *Praying, Hearing, Reading*. No, you must be thorough Religions. Sirs, bring forth your Religion out of your Closets into your ordinary Course. Let there not be a life of Holiness on
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the outside of the Cloth, But let Holiness be woven into the whole of your Conversations. Here lies the excellency and difficulty of Religion: When you have the baits of Intemperance before you, then to hold the Reins hard, and deny your flesh: when you have *Provocations* before you, then to bite in your Passions and bridle the unruly Member? When you have *dealings* with others, then to proceed by that Golden Rule of Equity and Charity, *To do to others as your Consciences tell you, you would have them do in the like case to you.* When you are called upon in your several Relations, then to behave your selves with that tenderness and love; with that reference and obedience, with that courtesie and condescension and kindness that becomes you in your various capacities; In this I say lies the Excellency of Religion.*

Coun. VII. *Ever walk with your end in your Eye.* It is true, according to the usual and useful Similitude. The Traveller thinks not of his Journeys and every step, nor need he: yet there is no Traveller but thinks of it at his setting out: Brethren, there is nothing hinders but that with Prayer and Watchfulness you might come to this, in every solemn action to mind God as your End: Impose this upon your selves as your daily Rule to walk by, never to lie down but with these Thoughts, *[Well, I will make use of my Bed as an Ordinance of God, for my natural Refreshment, that a weary Servant of his may be fitted for his Work.]* Never to rise up but with these thoughts, *I will set forth this Day in the Name of the Lord,*

Lord, and make it my business this day throughout, to please him:] Never to set about your Callings, but in the entrance to think thus [I will set about my Employment in obedience to God, because this is his Will, that I should walk with him in my place and station.] Never to set down to your Tables, but thinking, I will now Eat and Drink not merely to feed my flesh, but to cherish a Servant of Christ Jesus, that he may have strength for his service :) Charge this upon your selves, and examine in the Evening, how you have minded it, and check your selves wherein you come short. Once learn this, and you are come up to something: and you shall have the undoubted evidence of your sincerity, and shall know the inside of that blessed mystery of walking with God.

Coun. VIII. Be, and do more than ordinary in your Families and Closets, now in the deserts of the more Publick Ordinances.

1. In your Closets: See that your Consciences be able to bear you witness, that under Gods extraordinary Providences, you do more than ever in answer thereunto. It may be you Prayed twice in the Day heretofore; Why should you not at such a time as this is, make one Visit more than ordinary to Heaven, daily to represent before God the calamities of his Church. This be sure of, that somewhat more than heretofore must now be done, else God will look upon Himself as intolerably slighted; and upon his Church as most unnaturally neglected, if we do not now put to it. Be more than ever in self-examination. God doth look that when he is trying of us, we should be
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much in the tryal of our selves. And here let me put it to your Consciences: How are your rules for daily examination looked after? Do you try your selves by them from day to day? Ah wretched negligence! What have you given your approbation and passed your promise, and yet even in such a Day as this, so much forget your duty? God expects it of you, that now you see Him angry, you should with more jealous fear, and tender circumspection, and holy watchfulness, and self-denial walk before Him; else you will greatly incense his indignation, when he shall see that you slight his anger.

2. In your *Families*: Christians, now the Lord calls aloud upon you to set your houses in order. Oh see what is amiss in them, and strive to cast out that which may be a provocation. Three things I advise you to with reference to your Families.

1. *That you set up the solemn exercise of Catechising Weekly among them*: Methinks I would not question, but that in every Godly Family there is a care of the *Catechism*. But when Governours do only impose it in general upon their Families, and occasionally take an account, I find but little progress is made: and therefore I beseech you to make it a *Solemn, Standing, and Constant Exercise*; and to expect of your Children and Servants as due an account Weekly of what they have learnt in the Principles of Religion, as of any Business of your own. Oh the incredible Benefit that would speedily come of this, if I could but persuade and prevail with my Hearers in so small a Request as this?

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2. *That you be often inquiring into their spiritual estates; Follow them close, and let them have no quiet till you see they seriously mind and seek spiritual things. Put them upon secret Prayer: Provide helps for them till they are able to go without them: Shew them often the necessity of Regeneration, and Conversion, and the nature thereof. Put them in mind of the fearful misery of an unregenerate estate. Ask them often whether they are Converted or not. Shew them the danger of delaying in such a case. Beloved, 'tis too sadly evident, that as the Ordinances are now somewhere managed, there is a little Conversion-work like to be done. Oh you Governours of Families, do but your duty in your several places, and I doubt not but many Souls will nevertheless be Born to Christ, even in such a day as this.*

3. *Call them to an account of their proficiency by every opportunity. If there be but a Sermon, or a Chapter read, let them give you some account of it. Thus our Saviour, when the Disciples (his Family) were in private, he was asking them whether they did understand, and profit by what they heard in publick. — Mat. 13. Luke 22*

Coun. IX. *Be not discouraged by the present Difficulties of Religion, but rather rejoice in the opportunity to shew your Love and Loyalty to your Lord. Do not think God hath dealt hardly with you, now your Religion is like to cost you something, and presently think of shrinking, and drawing back to preserve your safety: If you do love the Lord Jesus you should Rejoyce, and be exceeding glad in the opportunity to shew it. Brethren, what hath your Religion cost you,*

you hitherto? And for shame suffer not your shrinking and withdrawing, to tell the world that you have not Love enough to Christ, to engage you to run any hazard for him. Do you indeed Love the Lord? Oh then now rejoyce and be exceeding glad, for never had you such an opportunity, in all your lives, to shew your Love as now; For never were you called to adventure so for him, and his service, as now you be. Now resolve, that if Religion will make you Vile, you will be yet More Vile; and let your Zeal and Resolution for God be intended and heightened by the opposition.

The Cordials follow, which are Sacrament-Cordials.

Most Dearly Beloved Brethren,

THIS Holy Sacrament is appointed as a Sealing Ordinance between Christ and you. The Covenants are made, the terms agreed to on both sides; God is willing to be yours, to all intents and purposes, your Shield and exceeding great Reward, your Refuge and your Rest, your God, and your Guide. While Christ hath it you shall never want; and what God is to him, that he (in your order) will be to you.

You again (through Grace) are willing to be

be his; His in his own way, and on his own terms: willing to serve him; willing to fashion your selves after him: willing to be betrothed to him, and to be commanded by him; to use his remedies, to follow his counsels, and to acquiesce in him as our Blessedness: Thus all are agreed; the Articles are drawn; the Covenants both on Gods part and yours are ready written: And here you are come to put all past controversy, and mutually to seal and subscribe; Oh happy and blessed meeting! Christians, do not forget your errand; Remember where you are and what you are come for, and know that you are upon the solemnest transaction that ever passed between the Creator and the creature. It is Gods admirable condescension that he will be tied to us, and enter into bonds to us to bless us, and reward us. And because our Faith is weak, He hath brought his Surety with him, the Lord Jesus Christ, who is a Surety on his part, as well as ours, to undertake for the fulfilling of the Promises. And he hath brought the visible signs and pledges by which all shall be firmly past and ratified before your eyes, *This is the New Testament in my Blood*, Luke 22. 20. Written in my Blood: ratified in my Blood. Oh Sirs, this is that which God doth here reach forth unto you with his own hand this day; *The New Testament in Christs Blood*. Christians prepare your Ears, and rouse up your Faith, and now believe and hear some of the blessed Articles of that Covenant that God doth here Sign and Seal to you: I shall mention only Nine, which I advise you to lay next your hearts, while you have a day to live. And you shall find the vertue of these Cotdials

dials strong and operative in all conditions:

Art. 1. That he will fulfill to you the place of all Relations. 1 Cor. 6. 18. *I will be a Father to you, and ye shall be my Sons and Daughters.* What ever Children may expect from a Father, that you may look for from me: I will find you Meats, be not thoughtful, *I know that you have need of all these things,* Matth. 26. 31, 32. You shall be Cloathed out of my Ward-robe, *Matth. 6. 28, 29, 30.* and wear my Livery: And when you have need of Correction, I will Remember to do it in mercy, and you shall find, *that as a Man chasteneth his Son, so the Lord your God chasteneth you.* Deut. 8. 5.

I will be a Husband to you, and will betroth you unto me for ever, Hosea 2. 19. You shall not need to fear, your Maker is your Husband: I will give you my choice Love: I will give you my heart.

I will be a Lord and Sovereign to you: The Lord is your Judge: The Lord is your Law-giver: The Lord is your King: Fear not the unrighteousness of men; I will judge your cause, I will defend your Rights, you shall not stand or fall at mans Bar; you shall not be cast at their Votes: Let them curse, I will Bless: Let them Condemn, I will Justifie: Who shall accuse when I shall acquit you? who shall lay any thing to your charge, when I do discharge you? When you come upon tryal for your life to have your eternal state decided, you shall see your Friend your Father on the Bench: And you shall surely stand in judgment, and be found at the right hand amongst the sheep, and hear the King say, *Come ye Blessed.*

I will be a shepherd to you, fear no evil, for I am with

with you, you shall not want for I will feed you: you shall not wander to be lost, for I will restore you: I will cause you to lie down in green pastures, and lead you beside the Still Waters: If my Officers be careless, I will do it my self: As for you, Oh my flock, Thus saith the Lord God, I will judge between Cattle and Cattle, I will feed my flock, saith the Lord God, and cause them to lie down. I will seek that which is lost, and bring again that which was driven away, and bind up that which is broken, and strengthen that which is sick, but I will destroy the Fat and the strong, and will feed them with judgment.

I will be a Physician to you. I will heal your backslidings, and cure all your Diseases, fear not, never did soul miscarry that left it self in my hands, and would but follow my prescription.

Well, this is one of the Articles that God here sealeth to, that he will be to you in the place of all Relations. Silence thou quarrelling Unbelief, methinks I hear thy Whispers? that this is too good to be true, that it were presumption in us to count upon all this. What, shall they that must say to Corruption, thou art my Father, be able to say to the incorruptible God, thou art my Father? Shall they that must say to the Worm thou art my Mother, and my Sister, be able to say to the Angels of Light: ye are my fellow Servants? And to the King of Glory, Thou art my Brother, and my Kinsman? Shall Majesty espouse himself to misery, and the Worms-meat be married to Immortality and Life. How can these things be?

Nay, but O heart of infidelity, what art thou
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that repliest against God? Dost thou, under a sly pretence of Humility, question with thy Maker, and call his Veracity into doubt? Is not this his Word, his promise, his Covenant? And is not there his Seal? Why then dost thou doubt, O thou of little Faith?

Art. II. *That he will entitle you to all the Divine Persons and perfections*, Gen. 17. 7. *I will be a God unto thee*; mark, God gives away himself, and he gives his Son to you, Isa. 42. 6. *I will give thee for a Covenant of the people*. This is the Churches Triumph, Isa. 9. 6. *Unto us a Son is given*. And he gives his Spirit to you, John 14. 16. *He shall give you another Comforter*. And Believers acknowledge the Receipt, 1 Cor. 2. 12. *We have received the Spirit which is of God*. Thus you see all the Persons of the God-head are made over to you, and so are all the Perfections of the God-head; and so the Covenant runs, Gen. 17. 1. *I am the Almighty God, or the All-sufficient God, walk before me and be upright*; these are the terms between God and a Believer. Be thou upright before me, and I will be All-sufficient to thee: The All-sufficiency of God is the Comprehension of all his Perfections. Truth without Power, or Power without Wisdom, or both without Goodness, would not be All-sufficiency: All-sufficiency takes in all that is in God (if we may speak of Gods most simple Essence, according to the shallow reach of our present capacity) yea it comprehends infinitely more than can be said or thought. Why now this is the Covenant of Grace which God establishes with you this day, that he will be a God All-sufficient to you.

Christians

Christians rouse up your Faith; Now appropriate and apply the Promises; Now believe strongly, and stedfastly, and believing will fill you with joy unspeakable, and full of Glory. I do not wonder if your Faith be put to it in so high and great a Mystery; to draw nigh to the infinite Majesty, and consideringly, and without hesitancy to say, *Thou art mine and all that thou hast*, this is no easie thing. But thou mayst not dare to doubt it. Canst thou question him who is the Truth? Can the strength of *Israel* lie, or in his word deceive thee? But the soul is ready to reply, Oh the thing is too high, and too great for me to presume to believe, and is ready with *Peter* astonished, to cry out. *Depart Lord, for I am a sinful Man.* But why doth thine Hand premele, and thy Heart fail thee, and thy Feet (with *Peters* when walking on the Waters) begin to sink? What dost thou stick at? Is it at the truth of the Promise? No saith the trembling soul, but sure so much can never belong to me so sinful, I am afraid it is not mine. Why, what saith the promise? *Only be upright.* What though thou hast an hundred Failings, yet thy Heart is upright: the bent of thy Heart is *mainly for God and Holiness*; Thou makest conscience of all Sin, little as well as great, secret as well as open, and doest not deliberately allow thy self in any: thou doest in the settled frame of thy heart prefer the pleasing of God, and value his favour, and fellowship above all worldly good, therefore thou art upright; these Marks are infallible. What, dost thou object thy failings? Art thou under a Covenant of Works? Do you think God now stands upon Perfection? The

Covenant is plain: God continueth for *uprightness*, and God *hath wrought* in thee that *condition* that he requires of thee: What can be plainer? Wilt thou suffer the Devil and unbelief to catch the Bread out of thy hand, when God tells thee it is thine? Wilt thou be against thy self, and refuse thine own peace, when God is come to Seal thee up to the day of Redemption: This is that which the Lord here seals to thee, *That he will be God All-sufficient to thee.* O believe, and be thankful, and rejoyce in thine own blessedness: O happy, thrice happy Souls, whom the Living God thus Signeth and Sealeth to, and assigns over all his infinite Perfections as its everlasting possession.

Art. III. *That he will discharge you from all your Debts, Heb. 8. 10. 12. This is the Covenant, I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more, Isa. 1. 18. Though your Sins be as Scarlet, they shall be as white as Snow.* Believest thou this? Come near beloved Christian, approach believingly, and here thou shalt see the Lord crossing out all thy Debts, taking away the *hand-writing* that is against thee, declaring that he hath received a Ransom, and is satisfied, contented, and paid. O happy man that shall leave all thy sins behind thee, why this is the very thing that the faithful God doth here Seal unto thee. Thy Pardon is written in his most Sacred Blood which is here shed for the remission of Sins. So that thou mayest triumph with the Apostle, *Who is he that condemneth, it is Christ that died, Rom. 8.*

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Art. IV. *That he will save you from all your enemies,*

enemies, not from the *Combate*, but from the *Conquest*. The victory shall be sure, so far God is engaged. So the Covenant runs in its first discovery, that the *Seed of the Woman* should break the *Serpents head*, though he should bruise his heel, Gen. 3. 15. By the *Seed of the Woman* understand not *Christ only*, but all *Believers*; by the *Serpent* understand not *Satan only*, but all his party, the ungodly persecuting World, which are his Children: and all our *Tyrannous Lusts*, which are his Brood, his Works. By his *Bruising our Heel*, understand his molesting, and wounding of us, but not mortally. By our *breaking his Head*, understand the total and final Victory which we shall most certainly obtain over him and all his party at last. Christians, What should we fear! Death? The Covenant here Sealed makes over *Death* as a Legacy to you, and behold it brings you the head of your conquered enemy in a Charger, 1 Cor. 3. 22. *Death is yours*: O blessed and most grateful Present. *Satan*? The Covenant assures you God will bruise him under your feet shortly, Rom. 16. 20. *The World*? Be of good cheer, *Christ* hath overcome the World, Joh. 16. 33. *Hell*? There is no *Condemnation* to them that are in *Christ Jesus*, Rom. 8. 1. *Sin*? This indeed is to be dreaded, but with a watchful and cautious fear: not with a fainting, discouraging fear: *Sin* shall not have dominion over you, Rom. 6. 13, 14.

Christians, here now is meat for your Faith; What do all these holy Promises nothing move you? or carry little savour, or relish with them? What, shall the All-mighty God give it to thee under his own hand, that thou art a fre.

man, and thou make little account of it? Shall He give thee thy Protection, and thou lay it by as an useles Paper that signifies little? Oh Sirs, when your hearts are ready to faint because of the Sons of *Anak*, that be in the way; when you see the Black Guard gaping upon you, and the King of Terrors levelling at you, and a wicked World armed with rage against you, and full of malice, and the Thieves and Conspirators in the bosome, watching their opportunity to betray all to them, yet let not this discourage you: These were enough indeed to make a considering mans heart to melt and die within him, but that the Covenant of Grace yields such ample relief against all. Oh be evermindful of the Covenant: Remember what hath past this day between the Living God and your Souls: Watch, O Christians, and stand fast, quit thee like a Man. The Conquest is sure: Who would not fight with courage, that hath assurance of the Victory.

Art. V. *That He will befriend you in all conditions.* He will be a fast Friend to you in every Change, and turn all things to your good, and when you are ready to say unbelievingly, with *Jacob* *Althefe things are against me*, Rom. 8. 28. Gen. 42. 36. If he brings you into the Wilderness, There he will speak comfortably unto you, *Hosea 2. 14* *In the Fire and in the Water He will be with you*, *Isaiah 43. 2* *He will be a strength to the poor & a strength to the needy in his distress, a refuge to the poor & a strong hold to the needy, when the blast of the terrible ones is as a storm against the wall*, *Isaiah 25. 4*.

Beloved, here the Lord is come to Seal all

all these Promises to you. Oh go home and bless your selves in the Sweet Security of your estate. God hath promised you that what-ever condition you be in, you shall have Succour, and Support from him, and enjoy his presence with you; and see his Finger in all your Troubles, sweetly turning all to the best. Go away and live like Believers. Be not afraid of Sufferings, but shew that you believe what God hath Promised, that afflictions shall not hurt you. The next time any trouble comes upon you. Remember what a Promise God hath passed unto you this day, and wait on him believingly for the happy issue and event of every trial that shall befall you.

Art. VI. That he will take upon him the care of all your Concernments. You must be Careful in nothing, Phil. 4. 6. He careth for you, 1 Peter 5. 7. Take no thought what you shall Eat or Drink, neither be of doubtful mind, but rather seek you the Kingdom of God, and all these things shall be added to you. Luke 12. 29, 31. Come you to this Holy Ordinance in any distress or trouble? Methinks you should go from it as *Hannah*, and your Countenance be no more sad. God will number your Hairs; and will take care that nothing be lost. John 6. 36. Luke 12. 32. He will take care of your Names, and bring forth your Righteousness as the Light, Psalm 37. 5, 6. Of your subsistence, He will give Meat to them that fear him, and be ever mindful of his Covenant, Psalm 138. 5. of your Seed, for he will be a God unto them, and will cause the blessing upon them, and will cause the blessing upon them.

Gen. 17. 7. He commands that your Widows and Fatherless Children should be left on him. He is by Covenant to look after their concerns, you need not to be solicitous. He is tender of you when he seems most to neglect you, as *Moses* sister that was secretly watching behind the Bush, and wistly looking on, to see what was done to the Child, though to the finders it seemed exposed to Famine, and Death in the Flags.

Art. VII. That he will give you, or be himself to you instead of all Comforts. He will be a Sun and a shield, and will give Grace and Glory, and no good thing will he withhold from them that walk uprightly, *Psal. 84. 11.* Oh! the treasure in these words. I am thy shield and exceeding great Reward! I will undertake both for thy Protection and Provision: When evil affails thee, I will be a Shield to thee: When any good is wanting, I will be a Supply. Thou shalt have Children, or I will be better to thee than ten Children. Thou shalt have Riches, or I will be thy Store. Thou shalt have Friends if best for thee, or else I will be thy Comforter in thy solitude, thy Counsellor in thy distress, My Secrets, my Ear, and my Door shall be ever open to thee, *Mark 10. 30.* He shall receive an hundred fold now in this time; though he have not the things themselves, yet he shall have all these, and more than all in me: I will be House, and Friend, and Father to him, all in one. If you should have an hundred Candles burning in the Room, and should put out every one, and open the Window and let in

in the Sun, this would be better than the hundred Lights that were put out : So here though thou should be called to forsake all, 'twill be but as the letting the Cistern run, and open to the Fountain.

Artic. VIII. *That he will maintain you all your days in his service.* He will be your Guide even unto Death, Psal. 48. 14. Christians, whilst you have a day to live, God will stand by you. *He will never leave you nor forsake you,* Heb. 13. 5. *Surely Goodness and Mercy shall follow you all the days of your lives,* Psal. 23. 6. *And the Lord will never turn away from you to do you good.* Jer. 32. 40. Oh happy Covenant that the Lord sealeth to you.

Art. IX. *That when you come to Age, He will give the Kingdom to you.* God saith to the Believer here: *Thine is the Kingdom:* What ever is promised in the Covenant, is Sealed in the Sacrament, Luke 12. 32. *It is your Fathers good pleasure to give you the Kingdom,* Luk. 22. 29. *I appoint unto you a Kingdom.* Mark, the Promise is pregnant with a Kingdom. 'Tis no less than a Crown, a Kingdom, that is here delivered unto you, Luke 19. 12. *A certain Nobleman went into a far Countrey, to receive to himself a Kingdom and to return:* This is the business you are come for hither. *To receive to your selves a Kingdom:* and so to return. Oh ! methinks you should forget what ground you go upon, as you are going home, to think what you have received here: methinks you should go forth as Haman from the Banquet, joyful and with a glad Heart.

Sirs.

Cases of Conscience,

Sirs, do you know what you are doing? Why the Lord doth by these Signs give you the Kingdom; as a Man by the delivering unto you a *Staff*, or a *Key*, gives possession of an *House* or *Land*. Brethren have you ever read of the Kingdom of Joy, of the Crown of Life, of the *Rakes of Righteousness*, of the Thrones of Glory? Why all this God here makes over to you: I tell you, Sirs, these are not bigg Words, nor cunningly devised Fables. God All-mighty is here come to certifie you of the reality of his Promises. As sure as you do now sit on your Seats, you shall shortly sit on your Thrones. As sure as you are now cloathed with flesh, so surely shall you be cloathed with Glory. Are you sure that you are now on Earth? So surely shall you be shortly in Heaven. The Lord intendeth you but for a very little while in this lower Region, you must dwell above; where Christ is, there you must be also. As sure as you now see a Crucified Christ, so surely shall you shortly see a Glorified Christ. The Lord Jesus doth anticipate his Sentence here, and calls to you, Guest, Come ye Blessed and inherit the Kingdom. Take the writing, behold the Seals, here are the Conveyances of the Kingdom. The Donation is sure and full, unalterable, irrevocable.

Christians, do you believe? If you do, methinks you should be ravished: methinks you should be filled with joy unspeakable and full of Glory! But do you stagger at the Promise, through unbelief? Do you say, O it is too much and too great? why, how can this be? What? too great for God to make good? Thou dardest

not

Judiciously Resolved.

Not think so: But is too great for me to come upon. Why but man, dost thou not bear upon thee the *Mark of the Lord Jesus*; whose Image and Superscription is this? Dost not your very heart prize Christ above all the World? Hast thou not made a deliberate choice of him, for thy Head and Husband? Hast thou not entered into a solemn Contract with him, to be his for all times and conditions, and to love, honour and obey him, before all others to the death? And dost not thy heart stand to this choice? Hast not thou taken him with his Yoke, and with his Cross? And dost not thou in thy practice first seek the Kingdom of God, and the Righteousness thereof? And hast not thou chosen the way of the Kingdom? Art not thou in love with Holiness? and desirest Grace more than gold? Dost not thou prefer an holy and spiritual Life, before all the Grandeur of the world, and pleasure of the flesh? And all this not only for a fit or a flash, but in the settled frame and disposition of thy heart? Surely thou must wrong God and thy self, if thou deniest it to be thus with thee. Why, these are the *Marks of the Lord Jesus* upon thee, the sure marks: fear not, these cannot deceive thee: They evidence that thou art born of God, that thou art a Son, and so an Heir; and therefore mayest lay claim to the inheritance.

Come then, Beloved Christian, be of good comfort, why shouldest thou doubt? Thou hast the mark of the sheep, and therefore thy portion shall be at the Right hand, and thy Sentence among the Blessed. Well then, receive this Holy Sacrament as the pledge of all this. Go home and look over all these blessed Promises, and count the

Gifts of Conscience

them thine : Do not read them (as too often
heretofore) as if they did not concern thee : Re-
member what God hath here promised under
Hand and Seal to thee, and let not all be left be-
hind thee, when thou goest hence ; but let the re-
membrance, the fruit and sweet of this, abide
upon thee whilst thou hast a day to live. Never
forget what the Lord hath here spoken to thy
Soul : make more of the Promises than ever in
thy life before : Bless thy self in them : Remem-
ber how the Lord *delivered thee* the Promises :
how he *sealed* to the several Articles : how he
sprinkled the Blood upon the Book of the Cove-
nant : and gave it to thee, and said *This is the
New Testament in my Blood* : Oh live henceforth a
life of joy and Faith, as a man that is elevated a-
bove the world. Do not live at the old, dull, and
slothful rate, carry it like a Believer, and in a
word, walk as one that doth indeed take all for
Truth that the Lord hath spoken to thee this day.
Let that of the *Apostle* be a close to all, 2 Cor. 7.

1. *Having therefore these Promises, dearly Beloved
let us cleanse our selves from all filthiness both of
flesh, and spirit, perfecting Holiness in the fear of
God.*

F I N I S.

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